b Bramt.

THE DOCTRINE OF THE SABBATH,

h-6-48

Plainely layde forth, and ſoundly proued *by teſtimonies both of holy Scripture*, and alſo of olde and new eccleſiaſticall writers.

Declaring firſt from what things God would *haue vs ſtraightly to reſt vpon the Lords day, and then* by what meanes we ought publikely and priuatly to ſanctifie the ſame:

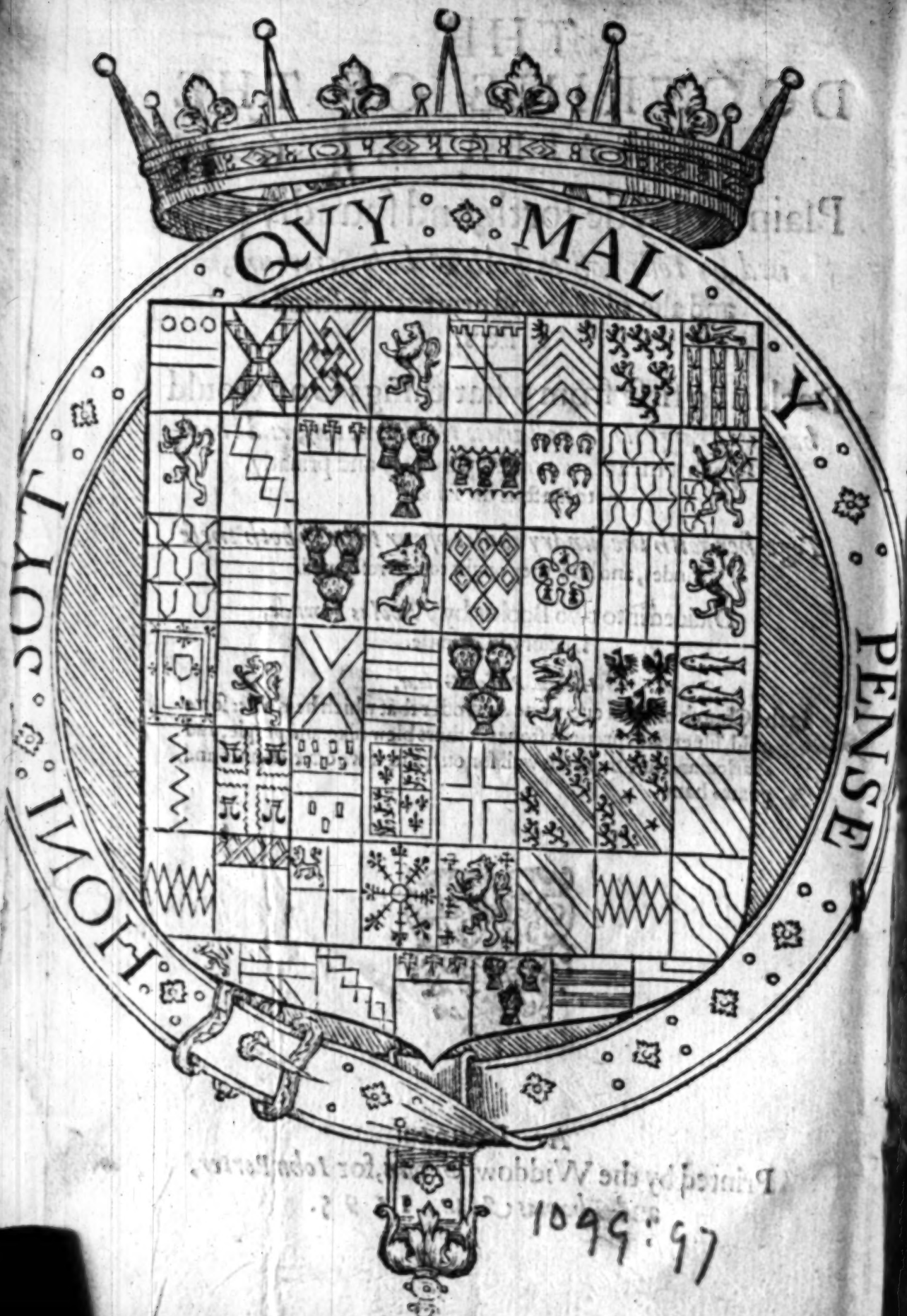
Together with the ſundry abuſes of our time in both theſe kindes, and how they ought to bee reformed.

Diuided into two Bookes, by *Nicolas Bownde*, Doctor of Diuinitie.

Hieron. Prolog. Galeat.

In the Church of God euery one doth offer that which he is able: ſome gold, ſiluer, and pretious ſtones: others blew ſilke, and purple, and skarlet, and fine linen; tis well for our part, if we offer skinnes and goates haire.

AT LONDON
Printed by the Widdow *Orwin*, for *Iohn Porter*, and *Thomas Man*. 1595.



1099.97

TO THE RIGHT HONORABLE MY VERY GOOD LORD, ROBERT Deuoreux, Earle of Essex & Ewe, Vicount of Hereford, Lord *Ferrers of Chartley, &c. Master of the Q. Maiesties horse,* Knight of the most noble order of the Garter, and one of her *Maiesties most honorable priuie Counsel, the increase of all true honor and fauour with God and men.*

RIght Honorable, if there were so many good reasons to moue your Honour graciously to accept these my labours, as I haue iust causes to induce me to preferre them to your Honor; then I should haue good hope, that as they haue most willingly come from mee, so they should haue good countenaunce at your Honors hands. For besides your late Honorable fauour extended vnto me requireth this and al other duties of me, wherby I might shew my selfe thankefull to your Honour for the same; euen so the desire also that I haue, that this truth of GOD might come forth with the best credite, hath moued me in the conscience of mine owne tenuitie to become humble sutor in the behalfe thereof for your honorable gracious protection. Wherein if I haue intruded my selfe further then I ought, and pressed neerer to your Honor, then it becommeth mee, crauing your Honorable pardon for this my boldnes, I beseech your Honor to accept either my feruent desire to tender all duties vnto you, or my great care to purchase best fauour for this worke, or both,

vvhich haue compelled me hereunto. And herein I am so much the more importunate vvith your Honor, not for my selfe, but for this part of Gods holie truth, that it might be countenanced as one of your Honors fauorites, because as wee be fallen into these euil daies, wherin too many are readie vnaduisedly to set themselues against whatsoeuer they dislike, and therfore the best causes are driuen to seeke patronage where it maie doe them most good. So the Lorde hauing inlarged your honorable name, aboue a great manie, which as a precious ointment flowing from your selfe, comfortablie refresheth and perfumeth a great number, this part of Gods trueth also might enioie the common benefit of it with other, to be ouershadowed thereby, and by that meanes haue entertainment there, where otherwise happily it should be smally regarded. And so it becomming for your Honors sake a welcome gueſt vnto them, it might deliuer vnto them in the name of God as sent by your Honor, that message of his that it containeth, to the honor of his name, to whom all honor is due, from whō all honour commeth, whome trulie to honour is the greatest honor. Thus ceasing anie further to interrupt your Honor from your weightie affaires, my praier vnto God is long to preserue your Honor, zealous of the glorie of God, faithful to her Maiestie, profitable to the whole realme, and comfortable to your owne soule; most humblie with all dutifulnesse taking my leaue. *Norton in Suff. Iune 1595.*

Your Honors most humble at commandement alwaies in the Lord:

Nicholas Bownd.

To the Godlie and Christian Readers, and namely to the reuerend, wise, and godly learned Fathers and brethren, Ministers and Preachers of the Gospell, grace and peace bee multiplied.

RIght reuerend and welbeloued in the Lord, when as about nine yeeres since I was solicited to publish my Sermons vpon the tenne Commaundements, by certaine of my godly brethren and tors then of the same, I had manie reasons that preuailed to dissuade me from that enterprise, and especially because I thought it superfluous in such great variety of learned writers, of that matter especially; wherein I haue been since more confirmed by all those who of later times haue trauailed in that trade. And moreouer, besides mine own vnsufficiencie for so great a matter, I was of opinion, that hee that bendeth himselfe vnto writing, had needde to haue some relaxation from preaching, vnlesse hee bee of great gifts, and meruailously fitted for both, and therefore being necessarilie tyed vnto the one, I durst not vndertake the other; yet their importunitie preuailed thus farre with me, as to make triall what I could doe in this commaundement which I had then in hand: whereunto also I was the rather induced, because it contained that argument, which as it is of all other most excellent, so it was least of all dealt in by anie, largely, and of purpose. Hauing then within a fewe moneths, at my best leasure finished this treatise, as diuers of my fellowe Ministers (in whose hands it hath bin) are sufficient witnesses, and by them further encouraged to communicate it vnto all men: I yeelded thereunto, slowly indeede because I knewe a reuerend, godly, and learned father, who for the most part of his life time, greatly trauailing M. Robert Greenehã.

uailing in this matter by his own reading, meditation, and conference, with sundrie learned men, had long before finished a great volume, and wayted but his opportunity to furnish it to the presse, though I neuer read one leafe of that booke, whome I did for iust cause so highly reuerence, that I was vnwilling to preiudice any of his godly proceedings, especially in this thing, wherein I knewe he had trauailed aboue most of his time: and thereupon suspending my purpose for a time, when I had imparted vnto him what I had done, he gaue me this aduise, to take his booke, and to compare it with mine owne, and to make one of them both; which I refusing, as being vnmeete for such a purpose, and not knowing how I should well sorte out to the Reader such varietie of matter, as was like to arise out of them both, nor cunningly to fit the one to the other, as it were to put a new piece of cloth to an old garment, determined wholly to suppresse mine own, expecting the comming foorth of his in time: whereunto also I solicited him by writing, and that also was my iust defence to those that still called vpon me, for the comming foorth of mine owne. In which expectation I continued, vntill most vntimely, I vnderstoode to my great grief, and to the vnspeakable losse of the Church of God, that hee was fallen a sleepe in the Lord: And then I renued my former purpose and reuised mine owne labours, in which hauing at the first contented my selfe, with the bare proofes out of the scriptures, which I then thought sufficient, especially for that auditorie, to whome they were first ment, did now compare the seuerall positions therein contained, with the doctrine of former times, and other Churches, as I found the same set downe in the writings of the fathers, Greeke and Latine, new and olde, so many as I had, or could conueniently get, and as I had time to reade them: whom I finding to agree with me in the same points, or rather my selfe with them, was thereby the rather confirmed therin, and thought that by their testimony and consent, as it were by the pillar of truth, I might sustaine and defend the same against al those that should oppugne, or gainsay it. Thus hauing so many learned men on my side, managing the same cause with me, or rather my selfe fighting vnder their colours, haue at the last brought foorth this treatise vnto the view of the world, and haue aduentured it vnto

the

censures and speeches of all men: wherin as I haue sought the
ory of GOD in the publishing of his truth, so I pray the same
ord, to maintaine, defend, and blesse the same, so far foorth as it
his trueth. And here (derely beloued in the Lorde) as I haue
imply, and as it were with a naked breast declared vnto you, the
auses of my beginning and proceeding in this worke, and that I
aue not rashly, and on the sodaine fallen into these opinions, and
thrust foorth my selfe into the world, so I most humbly craue of
you this fauoure, that all preiudice and sinister affection being
layd aside, al things might be weighed in an euen ballance, before
they be refused, as not hauing their iust weight, euen there where
they might cary some shew of vntruth, according to the Canoni-
all rule of the Apostle, much more that al friuolous wranglings,
contentions, gainesaying, ambitious desire to ouercome, and per-
uerse drawing of things to a wrong sense, beeing forborne, where
I seeme to erre (as I acknowledge my selfe subiecte vnto it) I
might charitably and Christianly bee admonished by your godly
wisdomes, that so I might also either by better proofes second the
truth, or els vpon more mature deliberation retract mine errour,
if there be anie: For I doe most willingly submit my selfe vnto
the Church of God, by it in all things to bee censured and refor-
med, according to his word. Which I doe so much the more ear-
nestly entreate at your hands, because besides the conscience of my
great vnsufficiency to deale in so weightie a matter before so ma-
ny hundreths, as the Lord in our time hath raysed vp fit for euery
purpose, I am not ignorant that this argument of the Sabbath is
full of controuersie, aboue many other points of diuinitie, wherein
many learned, & godly men dissent one from another: which as I
was perswaded of at the first, so now of late, since I attempted the
publishing of this booke, I haue founde it to bee true by a most
vnwilling experience, euen among those who for their great va-
rietie of all learning deserue singularly to bee admired. And
though it were to be wished, that we should be like minded, being
of one accord, and of one iudgement, yet seeing wee are men, and
haue but our measure of knowledge, and that in euerie thing,
and so may easily dissent; in that whereunto wee are come let
vs proceede by one rule, and if any be otherwise minded, GOD

shall

shall reueale the same vnto him. Thus commending my selfe vnto your praiers, and these my labours vnto your fauourable good liking, I bid you most heartily farewell in the Lorde, who keepe vs alwaies his and one anothers in Christ. Norton in Suffolke, Iune 27. 1595. next after the yeare of Gods heauie and vnknowen iudgements, by sundrie tempestes continued and renewed, of boysterous windes, great raine, and outrage of waters, fearefull thunders and lightnings, pinching dearth, and vntimely fruits, to the destruction and losse of men, cattell and goods.

Your dutifull brother and fellow
seruant in the Gospel of Christ:

NICHOLAS BOVVNDE.

The first booke, shewing the Institution and necessarie Continuance of the Sabbath, and from what seuerall things we are commanded to rest vpon that day.

Exod. 20. 8. *Remember the Sabbath day to keepe it holie.*

9. *Sixe daies shalt thou labour, and doe all thy worke.*

10. *But the seuenth day is the Sabbath of the Lord thy God, in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy manseruant, nor thy mayd, nor thy beast, nor the stranger that is within thy gates:*

11. *For in sixe daies the Lord made the heauen and the earth, and the sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day and hallowed it.*

AS in the first Commandement, the substance of Gods worship is set downe, and in the second the manner of it, in the third the end: so here the time when, and how long this should be openly and publikly thus practised. In giuing of which Commandement, the Lord vseth such manner of words and matter, as might most stirre vs vp to the carefull keeping of it: for in the practise of it, consisteth the practise of all the other, and in the neglect

of it is the neglect of all religion. Our naturall corruption & rebellion therefore against this Commandement especially appeareth, in that the Lord stirreth vs vp to it so many wayes, yea in the first pronouncing of it.

How this Cõmandement differeth from all the rest.

For first, whereas in the other Commandements he contenteth himselfe with bare commanding this, or forbidding that, yet to this he putteth an especial marke, saying, *Remember*, that is, thinke of it afore hand: for indeed the want of remembring it in due time, is many times one cause, that it is no better obserued when it commeth: And in Deuter. *Moses* repeating the Law, forgetteth not this word, but vseth another of like importance, saying, *Obserue* or looke vnto *the Sabbath to sanctifie it*: and further addeth, *As the Lord thy God commanded thee*, referring them to the first giuing of it, yea euen in this marking.

Deut.5.12.

2 Secondarily, in all the other Commandements, when he simply forbiddeth a sinne, it is to be vnderstood, that he commandeth the contrary vertue, though not expressed; and when he willeth the good to be done, he forbiddeth the contrary euill, though it bee not named, as wee haue seene in expounding the other Commandements: yet in this not onely the good is plainly commaunded, *Keepe holy the Sabbath day*, but the euill is expresly forbidden, *In it thou shalt doe no manner of worke.*

3 Thirdly, it differeth from all other Commandements, in that the Lord hath adioyned more reasons to it, then to any other, because our nature is most against the obseruation of it: for whereas some Commandements haue no reason at all ioyned vnto them, and especially in the second table, (in which our nature is not so corrupt, as hauing the light of it shining more cleerely within vs, for the preseruation of the societie of mankinde in Commonwealths) as, *Thou shalt not kill. Thou shalt not commit adulterie. Thou shalt not steale, &c.* yet in the first table (in which we are as blind as beetles) euery Commandement

hath some reason annexed vnto it: As in the first, *I the Lord am thy God, which brought thee out of &c.* Where because of that mercifull Couenant that he hath made with vs, to blesse vs in all things eternally (which as he first made it in Christ, so he confirmed it in our miraculous Redemption wrought by him, whereof the deliuerance out of Egypt was a type and figure) therefore he requireth, that wee should serue him with all that wee haue, and none but him, and so that *we should take him only to be our God.* In the third Commandement there is one reason vsed, namely, that the Lord will most assuredly and seuerely punish all them that do dishonor his name, and therefore we are charged not at any time to empaire his credit, but rather most highly to aduance it, as the very end wherefore we were first created.

The first Commandement hath one reason ioyned to it.

And the third Commandement one.

Yet the second Commandement is more fortified, and hath as it were a double barre, I meane two reasons, as against the which the vanitie of our reason, and crookednes of our heart hath yet more appeared in so cunningly deuising and willingly embracing so many kinds of false religion, neither conceiuing nor liking that true manner of Gods seruice, which he hath prescribed in his holie word. And therefore as he requireth, that neither in an Image, nor in any thing els deuised by vs, we should serue him, but according to his owne wisedome and wil made knowne vnto vs in his written word: so he first wil plentifully reward in mercie, euen to the thousand generation them that shall in loue thus serue him according to his Commandement: and secondarily, (howsoeuer passing ouer many other sinnes) yet as a louing and iealous husband, will prosecute to the full the punishment of that spirituall adulterie, whereby the hatred vnto God appeareth in that the heart is stolen away from him by a false worship.

The second Commandement hath two.

But yet in this fourth Commandement the Lord goeth beyond all that hath been spoken, and bindeth vs vp with

The 4. Commandement hath three.

with *a threefold cord that can hardly be broken.* For he setteth downe three reasons, not onely to commend vnto vs the excellencie, and to shew the necessitie of keeping of it: but also to giue vs to vnderstand, how rebellious and corrupt our nature is here especially. As it is indeed: for many are not perswaded, that there should be any day at all kept: others doe not agree vpon the day, which it should be: some preferre other daies before it, or make them equall with it: they that are otherwise minded, yet are not established in the precise resting and straight ceasing from so many things as God requireth: much lesse doe men agree vpon the publike and priuate manner of sanctifying and keeping it holie. Therefore the
1 Lord doth not onely command it, but also first sheweth vs the equitie of it, in that *he hath giuen vs sixe daies to be occupied in for our selues*: and therefore it is good reason that we should rest vpon the seuenth, to attend vpon his
2 businesse, as it were. Secondarily, we should doe it so much the rather, because he hath gone before vs in his owne example, who therefore *rested vpon the seuenth day, when he had created the whole world in sixe*, that wee thereby might the rather be allured vnto that order, which he was purposed to establish, namely, that wee should rest vpon the 7. day from our owne works, as God did from his, and
3 so be like vnto our Creator. Thirdly, and most especially, that we should doe thus, because God hath bestowed an especiall blessing vpon this day distinct from the rest, euen *the blessing of sanctification*: and therefore it is not lawfull for vs to vse it to any other end, but to this holie & sanctified end, for which God in the beginning created it.

The fourth difference of this commandement from all the rest.

Last of all, whereas all the other Commandements are giuen forth in such manner of words, as binde onely our selues, *Thou shalt not take the name of thy Lord thy God in vaine, Thou shalt not steale, &c.* though I grant that more is implyed, and they not only binde vs thus to looke to

our

ur ſelues, but to ſo many alſo as bee committed to our charge (the Lord hauing giuen vs authoritie ouer them, that we might ſee them practiſe all the lawes of both Tables ſo much as lyeth in vs) yet I ſay, thus much is not expreſſed in the deliuerie of them: but in this Commandement in expreſſe words God ſpeaketh to vs, and chargeth vs with the care not onely of our ſelues, but others alſo, ſaying, *Thou, and thy ſon, & thy daughter, thy manſeruãt, thy maidſeruãt, thy cattell, & the ſtranger that is within thy gates.* Thus we ſee how many waies this Cõmãdemẽt is charged vpon vs by the Lord, how ſtraightly he requireth it at our hãds, & how in the very giuing of it, al things are ioyned vnto it by God himſelf, that might commend it vnto vs with greateſt credite and care of obedience.

That the Sabbath ought to be continued.

It remaineth that wee ſhould ſee, what are the ſpeciall things contained in it: but firſt of all, it is needfull to proue vnto you, that the Sabbath ought ſtill to be continued with vs, becauſe without this perſwaſion, all doctrine or exhortation tending to the true manner of ſanctifying it, falleth to the ground and is vnfruitfull. Firſt of all therefore, it appeareth in the ſtorie of Geneſis, that it was from the beginning, and that *the ſeuenth day was ſanctified at the firſt, ſo ſoone as it was made*: in ſo much that *Adam* and his poſteritie, if they had continued in their firſt righteous eſtate, *ſhould haue kept that day holie aboue the reſt*, ſeeing the Lord ſanctified it for their ſakes: and though it be ſo indeede that they ſhould haue been occupied in ſome honeſt calling and work vpon the ſixe daies (according as it is ſayd to *Adam*, that *the Lord put the man into the garden of Eden, that he might dreſſe it and keepe it*) yet notwithſtanding, vpon the ſeuenth day they ſhould haue ceaſed from all worldly labour, and giuen themſelues to the meditation of Gods glorious workes, and haue been occupied in ſome more immediate parts of his ſeruice, according to the former Commandement. And that we might vnderſtand indeede, that *the law of*

Gen. 2. 3.

Gen. 2. 15.

sanctifying the Sabbath is so ancient, the Prophet *Moses* in Genesis doth of purpose vse the same words, which the Lord God himselfe doth in pronouncing it, (as it is set downe in Exodus) namely, *that he blessed the seuenth day and sanctified it, and that in it God rested from all his worke which he made:* to teach vs assuredly, that this Commandement of the Sabbath, * was no more then first giuen when it was pronounced from heauen by the Lord, then any other the Morall precepts, nay that it hath so much antiquitie, as the seuenth day hath being: for so soone as the day was, so soone was it sanctified, that wee might know, that as it came in with the first man, so it must not goe out but with the last man, *and as it was in the beginning of the world, so it must continue to the ending of the same,* and as the first seuenth day was sanctified, so must the last be: and as God bestowed this blessing vpon it in the most perfect estate of man, so must it be reserued with it, till he be restored to his perfection againe.

* *P. Martir in Gen. 2.*

Bulling. in Rom. 4. 5.

The Church of God did keepe the Sabbath from the beginning, before it was pronounced vpon Mount Sinai.

And we shall be so much the rather perswaded of this, if we consider how the Church of God vpon the consideration of the first institution of the Sabbath, did retaine by tradition the true knowledge and practise of this Commandement, as well as any other part of the word, from *Adam* vnto the comming of the Israelites into the wildernesse, passing ouer the red sea from out of Egypt, before the giuing of the law, as appeareth in Exodus: when *Moses* exhorting them vpon this new occasion of gathering and preparing Manna, to the sanctifying of the Sabbath still, notwithstanding that, as they had done before, and therefore to rest now from both, saying, *Bake that to day which you will bake, and seeth that which you will seeth, and all that remaineth lay it vp to be kept till the morning for you:* first speaketh of the Sabbath immediatlie following, as of a knowne thing vnto them, in the former part of the verse, *to morowe is the rest of the holie Sabbath vnto the Lord:* vpon which bare notice of the Sabbath

Exod. 16. 23.

next

next ensuing, hee could not haue so forcibly required the resting from worke, if it had not been a thing that they were long acquainted with.

Besides, in this same place, he perswadeth them vnto it with the same reason that the Lord vseth in promulgating of it, and almost in the same wordes, sauing that, that which is there generally spokē, is here applyed to the particular occasion: *Sixe dayes shall you gather it, but in the seuenth day is the Sabbath:* to shew vs also that they knew the equitie of this commandement from the beginning. Moreouer, when some did breake this commandement so reasonable & so well knowne in seeking for Manna, *Moses* reprouing them at the worde of the Lord, sayth in the words following, *Behold how the Lord hath giuen you the Sabbath,* (speaking of the time past) *therefore he giueth the sixt day, bread for two daies: tarrie therefore euery man in his place.* Last of all *Moses* testifieth of the people in the 30. verse, that *afterward they rested euery Sabbath,* (as some doe reade it) and as yet the law was not giuen.

Verse 26.

Verse 29.

Tremelius. Iunius.

And therefore vnder correction, I thinke it not true, that is auouched by a learned man, when hee saith, *Conuinci non potest, &c.* It cannot be proued that the Sabbath or rest of the seuenth day was kept before the giuing of the law, either from *Adam* before the floud vnto *Noah,* or after the floud vnto *Moses*, or of *Abraham* and his posteritie. For as a learned and ancient father and Bishop saith, *Iam hic ab initio, &c.* Here now euen from the beginning God hath insinuated this doctrine vnto vs, teaceing vs *In circulo hebdomadis diē vnū:* that in the cōpasse of a weeke, one whole day is to be put apart for a spirituall rest vnto God. Vnto all which may be added that, for proofe that this commandement is naturall, morall, and perpetuall: that I say may bee added, which was practised among the Gentiles, and all the heathen, concerning the keeping holy of certaine dayes, though altogether

Muscul. loc. com. precept. 4.

Chrysost. in Gen. 2. Homil. 18.

The Gentiles by the light of nature kept some daies holy.

altogether ignorant of the lawe of *Moses:* for though it was so, that they knew not the institution of the seuenth day, much lesse did they keepe it, yet some daies by a common consent they seuered from their worldly affaires, and dedicated them to the seruice of their Gods: nay though they did altogether so hate the onely true holy day, that neither would they obserue it themselues, and also *mocked the Iewes for obseruing it*; yet of themselues they erected other dayes, which they appointed to a holy and religious vse: which euidently declareth, that the lawe of the Sabboth was so deeply grauen in the hart of man at the first by God himselfe, that howsoeuer the print of it was by the fall of *Adam,* and by sin growing in the posteritie, was (I say) greatly mangled and defaced, so that it could not be read: yet it was not so wholly raced out, but that some deformed scratches, and (as it were) scarres of it did appeare. And therefore though they could not attaine to the knowledge of the day, much lesse the true maner of sanctifying it without the word: yet that there should be a day differing from other in vse, sequestred from the common affaires of the world, and consecrated to the worship of God, this was that which did shew it selfe to them whether they would or no.

Iere. Lament. 3.7.

Herein therefore I agree with the Schooleman, who sayth, *That the commandement of sanctifiyng the Sabbath is partly morall: morall in as much as a man doth appoint a certaine time of his life to attend vpon heauenly things: for there is a naturall inclination in man to depute a certaine time for euery necessary thing, as for the receiuing of his meate, for sleepe, and for other such things: and therefore he doth according to the direction of naturall reason, appoint a certaine time for his spirituall refreshing, wherby his soule is refreshed in God.* And as in the secōd commandement, though they knew not the true seruice of God, (as being without his word) yet that hee should some wayes outwardly

Thom. Aquin. 2.ª 2.ª quæst. 122 art. 4.

wardly beworshipped, they were fully assured, as appeareth by their superstition and Idolatrie. So the very day that God had blessed to this ende they vnderstood not, neither could doe without the lawe, yet that there ought to be some day they held vndoubtedly, as appeareth by their practise, when they had sanctified so many daies to themselues.

And that *this Sabbath day*, which hath that commendation of antiquitie and consent which wee haue heard, ought to stande still in his proper force; and that it appertaineth to vs Christians now, most euidently appeareth by that authoritie and credite which it receiueth from the Gospell and newe Testament also, in which it is so highly commended vnto vs, (that I might not in this place speake of the manifold other testimonies that it hath in the old:) And by name we may see, how our Sauiour Christ & all his Apostles establisheth it by their practise, for they vpon the Sabbath ordinarily enter into the Synagogues of the Iewes, and preach vnto the people, doing such things vpon those dayes, as appertaine to sanctifying of them, according to the commandement. The Gospell hath not taken away the obseruation of the Sabbath.

Against which, lest we might except that our Redeemer *Christ Iesus being made vnder the law* (as the Apostle sayth) came to fulfill the whole law for vs, and therefore he indeede submitted himselfe vnto the obseruation of the least ceremonie therof al his life long, till at his death he cryed out, *It is finished, when the vayle of the Temple rent in twaine from the top to the bottome:* to shew that all types and figures were abrogated and taken away, and therefore that his obseruation of the Sabbath maketh no more for the certaintie of it, then his obseruing of Circumcision, keeping the Passeouer, and offering vp of sacrifices, doe make for their continuance now vnder the Gospell. Wee must further consider that the Apostles themselues, long after Christs death, and after they had

Obiect. *Galath.* 4. 4. *Ioh.* 19. 30. *Math.* 27. 51. *Answer.*

Ioh 16.13. receiued the holy Ghost, *euen the spirite of truth, that should leade them into all trueth,* doe by their practise and writings shewe that the Sabbath stoode vpon a surer ground then the whole ceremoniall lawe, and therefore could not with it bee taken away. Act 13.14. *Paul and Barnabas,* (as it is in the Acts) *comming into Antiochia, went into the Synagogue vpon the Sabbath day, and sate downe, and after the reading of the Lawe and the Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any worde of exhortation to the people, say on: then Paul stoode vp, and beckened with the hand, and sayd, Men of Israell, &c.* going on forward with that notable sermon that is set downe there, and when hee had ended, (as it is in the same chapter) Verse 42. *The Gentiles besought them, that they would preach those words vnto them the next Sabbath day:* which also they did. Verse 44. *And the next Sabbath day came almost the whole citie together to heare the word of God.* Moreouer, the same Apostle Act 17 2. *at Thessalonica, went into the Synagogue of the Iewes, and three Sabbath daies disputed with them by the scriptures.*

And thus hee did not once or twise, but continually and ordinarily, shewing the ordinary continuance of the Sabbath, and the sanctifying of it, as the Euangelist preciselie noteth, saying: *Paul as his manner was, went in vnto them.* Now, though we are to presume that *Paul* neither taught, nor practised any thing contrarie to the rest of the Apostles, but that they agreed in one vniforme order of doctrine and gouernement of the Church, (as who had receiued of one and the selfe same spirite) and therefore this might bee sufficient to shew their consent herein: Yet notwithstanding wee may reade how in the last booke of the Bible, and by the last Apostle (I meane who liued longest) the same thing is confirmed: where he is so farre from teaching, that the Sabbath for the space of 97. yeares after Christ was taken away, (about what time it is thought that hee wrote that booke) that

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e plainly auoucheth the cõtinuance of it in the Church, by this new and honourable name, *The Lords day*, where he of purpoſe noting the time that he receiued thoſe Reuelations in, calleth it by that name that was beſt known to the Church at that time, otherwiſe he ſhould not ſo fitly haue expreſſed his mind to thoſe, to whõ he wrote, which day thus called, all writers doe agree vpon it new and old, yea the Papiſts themſelues to bee this very Sabbath which wee obſerue. Thus it is ſufficiently proued, that the Sabbath was none of thoſe Ceremonies, which were iuſtly abrogated at the comming of Chriſt, as being appoynted of God for no further time, but that it cõtinued in the practiſe of the Church when all other ceaſed, yea was kept faithfully in the Church by al them who had with one conſent ſhut out all the reſt. And that it is ſo commanded in the *firſt booke* of holy ſcriptures, where is ſhewed what was from the beginning, that it wanteth not his due praiſe in the *laſt booke* of the ſame, where is a propheſie of things to bee fulfilled vnto the ende: and therefore wee muſt hearken vnto the trueth of this doctrine ſo much the rather, leaſt that fearefull iudgement doe fall vpon vs, which the Lord Ieſus himſelfe threatned to bring vpon them, that ſhall diminiſh any thing contained in this booke, and therefore which ſhall in whole or in part take away this day which is ſo honored there, when he ſayth, *If any man ſhall diminiſh of the words of the booke of this propheſie, God ſhall take away his part out of the booke of life, and out of the holy citie, and from thoſe things which are written in this booke.*

Reuel. 1. 10.

Geneſis.

Reuelation.

Reuel. 22. 19.

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The two ends of ordayning the Sabbath, ſheweth the continuance of it.

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A day of rest is necessarie.

ordaining of it by God vnto *Adam* in Paradise: *Commanding him to rest vpon that day, and to keepe holie the day of rest.* And first of all *to rest*, because he was not of an infinite nature, though perfect, and therefore could not be occupied wholly about many (I doe not say) contrarie, but sundrie and diuers things at once, as about the busines of this world and the worship of God: wherefore being bound by his calling *to dresse and keepe the garden*, and yet charged *to keepe holie the seuenth day*, meditating vpon the wisedome and mercie of God appearing as in all the creatures, so especially in himselfe, and thus *beholding the inuisible things of God in them*, giuing thankes to God for them, praying for the continuance of them, teaching them to his posteritie, &c. it was needfull that the seuenth day should bee vnto him (as it was indeed) *a Sabbath day*, that is, *a day of rest*, resting from all his other necessarie businesse, that so he might with his whole heart and mind attend vpon these, as the worship of God requireth, which he could not doe, so long as in any part he should be occupied about the other.

Gen. 2. 15. Verse 3. Rom. 1. 20.

Now, if the perfectest man that euer was could not do this, and therefore stood in need of this liberalitie of God, in giuing him *a day of rest*, how shall not we bee too foolish in thinking, that we (we I say) that haue not only lost all the excellent graces, that *Adam* was furnished with, but also in stead of them, great corruptiō hath ouerwhelmed vs, so that our mindes are dull in conceiuing the goodnes of God in his word and workes, and our hearts voyd of the true sense and feeling of it, yet we should bee able to haue all our worldly businesse still in our hands, and in our heads, not resting from them any day, and therewithall to haue the same vnderstanding and wit of ours, so conceiuing and desiring by prayer the mercie of God, in the Worde, in the Sacraments, and in all other things as God requireth, *with all our heart, with all our soule, with all our strength, and with all our thought.* Or rather

Luk. 10. 27.

ther must we not needes confesse as the trueth is, that being more bound to the seruice of God, then *Adam* was in respect of our sinne, yet are lesse able to performe it then he in any tollerable measure, when wee haue done all that we can, and therefore haue more neede of *a day of rest* then he, that nothing might hinder vs. *For if the bird (that she might flye) must flutter with her wings, and deliuer her selfe from all things that might stay her, shall wee thinke, that it makes no matter, if wee come not to Gods seruice with minds and affections, freed from all lets, in which we must in our spirits bee lifted vp higher, then it is possible for any bird by flying to attaine vnto?* And doth not wofull experience tel vs, that when we haue freed our hands from worldly matters neuer so much, yet wee cannot so soone free our mindes from them? and being once free, they will yet renew themselues within vs, without any present occasion, by reason of our corruption, euen in the Church, and will iustle out (as it were) the meditation of Gods seruice many times, whereof Gods children doe complaine: how vnruly then would they be, if there were not *a day to rest* from the occasions of them, and how should wee euer bee occupied in the word and in prayer, and the other parts of Gods worship, with any good acceptation to God, and comfortable practise to our selues, if we should neuer a day *rest* in bodie from the labours of this world, that in mind and heart we might be free from the cogitations, studies, delights, and desires of the same? So that we are not onely not to thinke the Sabbath to be needlesse (as many Atheists, prophane and ignorant men doe) but also we are to be perswaded, that we our selues should alwaies haue been ignorant, prophane and Atheists, not seruing God at all, but continually drowned in the things of this world, by reason of the workes in the sixe daies, or at the least, dissembling, counterfeit and hypocritical, seruing God rather in ceremonie and in shew, thē in that manner of sinceritie & truth, which he requi-

Muscul. loc. com. precept. 4.

reth, if God had not in respect of our weaknes at first appoynted *a day to rest* in, from all things that might any way stay and hinder vs in it, and now in regarde of the same weaknes, but much more because of the sin which is within vs, had not commanded the same to bee continued for our further good.

Gualt. in Act. 13. Homil. 88. And so I may say with Master *Gualter*, *Because we are distracted with diuers businesse*, Necesse fuit, *it was necessarie that some time should be appoynted free from al cares and busines, in which wee should employ our selues wholly in soule and bodie, about those things which doe make for the seruice of God, because in it* (*as it is truely sayd*) Animum requirit non dimidiatum sed integrum, *God requireth not halfe but the whole soule and minde.* And (that I might remember my former promise of being short in so large a matter) wee may briefly consider the necessitie of continuing the Sabbath vnto all ages, if wee remember that the Lord would haue *Adam to sanctifie and keepe holie* one seuerall day in the weeke by it selfe, that by those holie meanes of Gods seruice, whereof his soule did stand in neede, (as his bodie did of corporal food) he might keepe himselfe in that perfect estate which he was placed in, which he had also power to doe. For though he was so glorious and excellent as he was, and shined in all vertues of soule and bodie farre aboue the Sunne, which he might haue possessed for euer: yet so it was by Gods wōderfull dispensation, that there were notable meanes ordained for both, without which they could not be: and therefore as in respect of his bodie, there was *abundance of pleasant fruit in the garden to eate of*, so in regard of his soule there was the word of God, euen the Commandements (*the perfect knowledge whereof he had*) the sacrament of his life alreadie receiued of God, and to bee continued by him, *the tree that was in the middest of the garden*, he was commanded to pray and giue thankes, and there was the wonderfull & excellent frame of the world

Musc. in precept. 4.

It is necessarie that a daye should be sanctified.

Gen. 2. 9.

Gen. 1. 26. and Coloss. 3. 10. compared together.

Gen. 2. 9.

to

to stirre him vp to these things. So that as his bodily life could not be preserued, (God ordayning it so) without the vse of his creatures, and therefore hee willed him *to dresse the garden and keepe it*, in the sixe dayes, that it might yeeld those things vnto him: So the life of God which was in him, could not continue without those holy and spirituall meanes appointed for that purpose, and therefore hee was commaunded *to keepe holy the seuenth day*: that in the more plentifull vse of all the meanes vpon that day, he might both make a supply of that which could not be done on the other dayes, and also thereby be continued in all strength to doe all other dueties the dayes following. Gen. 2. 15. Verse 3.

Now, if *Adam* because hee might fall, did stand in need of this day, to preserue him from falling, how much more we being so horribly fallen alreadie, (as wee bee) doe stand in neede of it againe, againe, to bring our selues backe into that estate, from whence we are fallen, and as it were to recouer our first footing: if it was needfull for *Adam* (I say) being nowe most perfect to haue a day allotted out vnto him, by true *sanctifying* of which he might still abide in his perfection: can we bee so froward to imagine, that now it is not most needfull for vs, being so vnperfect, that thereby wee might be brought vnto our first perfection againe? Yes surely, vnlesse we be too much louers of our selues, and ouerweaned with the pride of our nature, must wee beleeue, that if the perfect image of God in *Adam*, not lightly shadowed, but drawen out with most liuely and orient colours by the finger of God himselfe, could not continue in his first beautie, except by the pure meanes of Gods worship (as it were by the first colours) it were now and then refreshed, or at the least wise kept in the same freshnes: then when this goodly Image is so fowly defaced with sinne, that not so much as the first draught thereof doth appeare, nay all the colours of it are by Sathan sullied with

iniqui-

iniquitie, or rather cleane put out, haue we much more neede to *sanctifie* many daies by the word, Sacraments, and prayer, &c. that so the Image of the first man might
Coloss. 3. 10. be renued in vs, *in knowledge, in righteousnes, and in true*
Ephes. 4. 24. *holines, after the Image of him that created him:* euen as the Lorde God himselfe doth make this the vse of the Sabbath, saying, *Keepe yee my Sabbaths, for it is a signe*
Exod. 31. 13. *betweene me and you in your generations, that yee may know that I am the Lorde which doe sanctifie you:* calling it a signe, that is an instruction, or that which teacheth, because by the obseruing of it they should bee taught, that it was the Lorde that created them, and would *sanctifie* them: and therefore he saith, that hee would haue them obserue and keepe the Sabbaths, that therby they might know, that the Lord which made them, would also sanctify them by those meanes. and so by a new birth shape them into that Image whereinto hee had created them at the first. Vnto which agreeth that which the Prophet *Isayah* speaketh in the 56. chapter, where hee promiseth vnto the barren in stead of sonnes and daughters, that this shall bring them a better and more lasting name then they, if they will in true knowledge of his will and holines of life serue him, as hee requireth of them in his couenant, and (that they might doe so) will diligent-
Esay 56. 4. ly keepe the Sabbaths, saying, *Thus saith the Lord vnto the Eunuches that keepe my Sabbath, and chuse the thing that pleaseth me, and take holde of my couenant, euen vnto them will I giue within my house, and within my walles a place and a name better then of the sonnes and of the daughters, and I will giue them an euerlasting name, that shall not be put out.* In which words we see he requireth this of them, if they would enioy the promise, that they should serue him in knowledg & in holines according to his couenant: and therfore that they would *keepe the Sabbaths:* whereby the Lorde himselfe would giue vnto them that which he also promiseth in his couenant, euē that know-

ledge

ledge and holines which hee requireth, and according to which they were firſt created, whereby they might enioy all other promiſed bleſſings.

Thus then we ought to bee ſo farre from the brutiſh minde of a great many, who minding nothing but their backe and their belly, know no vſe of the Sabbath, ſauing that they ſee it is thus commanded by authoritie, and thus publikely obſerued: as that wee ſhould acknowledge it to be the ſingular mercy of God towards vs in Chriſt Ieſus, that hee hath giuen vs his Sabbaths, giuen them to vs (I ſay) who when wee were plunged in the bottomleſſe pit of all miſerie, and there preſſed downe with the weight of our owne ſins, had no meanes to be rayſed out of it againe (as from the dead) ſauing his holy word, and bleſſed Sacraments, (in which he offereth vnto vs aſſuredly Chriſt Ieſus to bee our Sauiour and redeemer) hath together with them giuen vs his *Sabbaths*, that vpon them we being ſo fully and altogether occupied in theſe meanes as we ſhould be, (and as we cannot bee in the other daies, becauſe of our callings) might through the bleſſing of God be made partakers of him, who *was made of God the father for vs wiſedome, righteouſnes, holines and redemption, and ſo be ſaued by him.* 1. *Cor.* 1. 30.

And indeede, what would become of vs, if wee had not the Sabbaths? For that I might not ſpeak of the wicked, who vpon the ſixe dayes ſeldome or neuer pray, neuer reade the worde, neuer giue themſelues to any good meditation or conference of the Scriptures, (as the things not appertaining to thoſe dayes) but are wholly poſſeſſed and caried away with the profits and pleaſures of this worlde, as it were with a ſtreame, yet through Gods merciſull ordinance are driuen to heare vpon the Sabbath, and doe that which otherwiſe they would not, whereby happily ſome good is wrought in them, or elſe are left more without excuſe before Gods iudgement ſeate, to their iuſt condemnation: That I might not ſpeak

If there were no Sabbath, Gods worſhip would be altogether neglected.

of these: wee may pitifully behold the children of God themselues, many times neglecting the publike and priuate exercises of religion, euen of the word and prayer in the weeke dayes, being partly distracted in their callings for want of heauenly wisedome, to diuide out their times, and partly hindered by that vntowardnes and vnaptnes, that is in their nature to all goodnes, and partly by a careless forgetfulnes, (the world thrusting it out of their minds, & the diuell stealing it away) whereby they do not so grow in the graces of God as they might: therefore they are to too vnthankfull, if they doe not acknowledge with thankes this vnspeakable benefite of the Sabbath, in which God hath commanded them for their good to supply their former wants, to make vp the breaches (as it were) of the other dayes, and to build vp the decayes of them, and to doe that wholly, which before they did but in part, and to doe that an whole day, which before they did but by peeces, and to doe nothing but that which before they ioyned with other thinges; that so they might come to that happines which GOD would haue them, & to the which otherwise they could not come. For lamentable experience in themselues doth teach them, that though they obserue the Sabbath neuer so diligently, according to Gods good commandement: yet by reason of sinne (which is so bred in the bones, that it will not out in the flesh) they finde themselues failing in many dueties to God and men, very vntoward many times to those that they doe, and so corrupting them; falling into many sinnes, prone vnto a great many moe, and so hardly with great striuing to keepe an eeuen course of life, that in their consciences they doe assuredly subscribe vnto this truth, that if there were no Sabbath at all, they were most miserable, and should become like vnto the rest of the world. And so let vs conclude this matter, confessing and acknowledging vpon the premisses with all the Church of God, (to

the

ſtopping of the mouthes of them that gainſay it, the condemnation of them that enquire not after the trueth of it, and the praiſe of our God) not onely that the Sabbath ought to be continued, but that wee take it as a principall mercie, that the Lord hath reſerued it vnto vs.

Now it remaineth that I ſhould deſcend into the particulars of this Commandement, which alſo I would preſently doe, were it not that certaine obiections which men make againſt this trueth (which doubtles alſo may ariſe in your mindes) did lye in the way, which are firſt to be remoued: wherein generally wee are to bee aduiſed and carefull how at any time wee diſpute againſt any trueth plainly proued, and when the doctrine is ſubſtantially confirmed, how wee ſtande reaſoning againſt it, which as I haue often taught, ſo I take it to bee a ſafe way, leaſt *when we will not receiue the trueth in loue, that we might be ſaued, God giue vs ouer to effectuall illuſions, that wee might beleeue lyes*: then ſhall wee thinke euery ſhew of reaſon, that either our owne corrupt vnderſtanding ſhall teach vs, or any wicked man ſhall buzze in our eares (the diuell working in both by Gods iuſt iudgement) to bee of more force for the ouerthrowing of that which is taught, then al that hath been ſpoken, or can be to vphold it.

It is dangerous to reaſon againſt a known trueth.

2. Theſſ. 2. 10. 11.

But if in this caſe any reaſon be offered vnto vs, let vs firſt of all ſuſpect it, & draw our hearts to a miſliking of it, ſo ſhall we be fitter to reaſon againſt it, as the Apoſtle teacheth vs in many places, and namely in the 6. to the Romanes, *Shall we continue ſtill in ſinne, that grace may abound? God forbid.* As if he ſhould ſay, fie vpon that, God keepe vs from it. Secondly, let vs know that though wee cannot anſwere the doubt, that yet we muſt not giue ouer our perſwaſion in the trueth. For if it be a principle in Philoſophie, *that a foole may obiect more ſometimes, then a wiſe man can anſwere*, much more is it true in Diuinitie,

Rom. 6. 1.

that wee hauing ſinne in vs out of meaſure, and the ſpirit of God but in meaſure, the one can teach vs to obiect or conceiue more againſt the trueth, then by the other wee ſhall bee able to anſwere and ſay for it. Laſt of all, let vs
2. *Cor.* 13. 8. ſay with the Apoſtle, *I can doe nothing againſt the trueth, but for the trueth:* and therefore that wit and reaſon wee haue, let vs rather ſpende it in learning the proofes to maintaine the trueth, (which is the ſafeſt way to continue in it) then to intangle and (as it were) to ſnarle our ſelues in thoſe doubts againſt the trueth, which as they be many, ſo are they endles and dangerous.

But concerning the obiections againſt this ſpeciall truth, my purpoſe is not to meete with euery one of thē, (for I knowe them not, neither can any man) for as the trueth is one and certaine, ſo errors are infinite and without number, in ſo much that looke how many men there bee in the world, ſo many obiections there bee made againſt one principle in religion, and ſo many moe, as that euery man may haue a world of doubts within himſelfe: yet ſome I will briefly remember and thoſe eſpecially, which I haue obſerued to bee moſt rife in the mouthes of that people, with which I haue had moſt dealing in this matter.

1. Obiect. The Sabbath belongs onely to the Iewes. Firſt of all, they ignorantly ſay, (as all obiections doe ariſe from the ignorance of the trueth) that the Sabbath is a Iewiſh thing, belōging only to that people, & ſo not appertaining vnto vs. Againſt which all that that wee haue alreadie ſpoken and heard, doth moſt euidently and openly, and (as it were) with a lowd voyce ſpeake: For
Anſwer. it hath been ſubſtantially proued, that this Commandement did no more begin with the people of the Iewes, then any other: nay, that it was 2000. yeares and more, before euer they were a people, and it hath continued now 1500. yeares and more in the Church, ſince the Iewes were no people: and when all Iewiſh things haue been abrogated, onely this hath continued ſtill in the Church,

Church, in his owne proper force, that it might appeare, that it was of a nature farre differing from them, hauing neither beginning nor ending together with them.

And this is that which a learned man maſter *Wolphius* ſaith, (when hauing before ſpoken of other feſtiuall daies of the Iewes now abrogated) hee addeth: *Sabbathum autem dierum ordinarium & perpetuum, &c.* But the ordinary and perpetuall Sabbath of daies, that is the ſeuenth day, (by this name hee oppoſing it to the Sabbath of weekes and yeares) *is not to bee reckoned among the figures and ceremonies of the Iewes, both becauſe it was ordained in Paradiſe before the fall of man for the worſhip of God, and alſo it is commanded in the Decalogue, which containeth in it nothing ceremoniall, nothing typicall, nothing to be abrogated:* for in that I hold the poſition of the Schooleman to be true: *The precepts of the Decalogue are* (indiſpenſibilia) *not to be diſpenſed withall.* And therefore the vrging of this commandement vpon the Church of God at this day ſo ſtraightly, is not to bring them into the intollerable bondage of the Iewes, from which they are deliuered by Chriſt: nor *to lay vpon them that yoake which neither they nor their fathers were able to beare:* but to chalenge them with that ancient obedience, which God alwaies required at their hands, and from which they were neuer free. Nay to ſhake off our obedience to that, whereunto the Church hath alwaies yeelded vnder this pretence in ſo waightie a matter, is to abuſe our libertie, to turne it into licentiouſnes, and to ſet open a windowe vnto all kinde of prophaneneſſe.

Wolph. Chronol. lib. 2 cap. 1.

Thom. 1a. 2ae. quaſt. 100.

Acts 15. 10.

Moreouer, whereas others are driuen to confeſſe, that there ought to be a Sabbath ſtill remaining with vs, (becauſe they cannot deny a thing ſo euidently proued in the olde and newe Teſtament) yet notwithſtanding they ſay, it is to be vnderſtoode, not ſo much of any one day, nor the reſting from any ſpeciall worldly labour, as of

2. Obiect.

The Sabbath is a continuall reſting from ſinne.

the whole life of a Christian, and the continuall resting from sinne, which is the spirituall and true Sabbath: and so not any one day, but euery day is commended vnto vs, that in them wee should rest from our owne workes which is sinne, and so keep a continuall Sabbath, sanctifying euery day, and putting it apart to the doing of Gods holy seruice, and that alone: which if we doe, then doe we truely keepe the Sabbath, though we be occupied in the affaires of our calling. For this is that (say they) which the Prophet *Esay* commendeth vnto vs, when he sayth, that *vpon the holy Sabbath, we must not doe our owne will, nor doe our owne waies, nor seeke our owne will,* (for thus many wordes there hee vseth) *but consecrate it as glorious vnto the Lord:* Loe, (say they) he requireth this, on the Sabbath that we should rest from doing our own will, and this alone, which ought to bee perpetuall, not restrayned to any certaine day, and therefore the Sabbath that he speaketh of, is of this nature, and of none other. And of this iudgement there are too many in the world, not onely those who vnder this colour doe abolish this day, as the Familists, and other prophane men: but also those who retaining the day, make this the principall thing in it, *to rest from sinne,* (which I take to bee generall to the whole lawe, and common to all dayes) and therefore they doe restraine these words, (*No worke, Thy worke, Any seruile worke*) vnto sinne, and make it almost proper vnto that, at leastwise principally to include it: and therefore vnder that pretence take more libertie to themselues vpon this day, then they should, *so that they rest from sinne.* And of this minde are not onely the Schoolemen, but also so many newe and olde writers, that I need not to name any: from whom (with all humilitie, reseruing their due praise to themselues) let mee a while with your fauours differ in iudgement, without all suspition of singularitie, till you heare what I can say to the contrarie. Vnto this therefore wee doe

Esay 58.13.

first

first of all answere, that the Prophet *Moses* doth oftentimes speake of *a set day, and the seuenth day* is oftentimes repeated, and he standeth vpon *a day*, and therefore if *Esay* bee otherwise taken, he is against *Moses*, one Prophet against another, which cannot bee: and thus by the authoritie of *Moses* in those daies his mouth might soone haue been stopped. Answer.

Secondarily, we say that the true meaning of the Prophet in that place, is to teach the right manner of sanctifying the Sabbath indeede, and therefore he correcteth that abuse which was among them, by name, that they straightly obseruing the outward rests, had not that care of the fruitfull vse of Gods worship, which they should haue had, but either altogether neglected it, or did it but in Ceremonie. Therefore he telleth them, that all their resting was to no purpose, if they did not so spend that time in the holy seruice of God, as that thereby they might be made afterward more fit to rest from sinne, and to doe Gods will: and so doth giue them to vnderstand, that thē they had sanctified the Sabbath indeed, when as thereby they were more furthered in the *spirituall rest*: not altogether taking away the Sabbath day, but shewing what fruit should come therof, without the which the other was but an outward, and bare and vnprofitable Ceremonie. To rest from sinne is the fruite of the true keeping holie of the Sabbath.

Whereunto agreeth Master *Caluin*: *Legitimus Sabbati vsus*, The right vse of the Sabbath must be referred to our sanctification and the deniall of our selues. He doth not say, that this is all in all, but that we must make this good vse of the day, to profite thereby in mortification, and that must be the fruite of the worship of God therein. *Cal. in Exod.* 20.8.

And that this is the proper meaning and naturall sense of the place further appeareth, by that which goeth before in the same chapter: *Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head as a bulrush, and to lye downe in sackcloth and ashes: wilt thou call this a fasting, or an acceptable day* *Esay* 58.5.6. As also it is of keeping the day of fast.

vnto

vnto the Lord? Is not this the fast that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoake? Is it not to deale thy bread to the hungry, & that thou bring the poore that wander into thy house? When thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh? In all which words, it cannot be the meaning of the Prophet to take away the outward abstinence frō the creatures of God in the day of fasting, (which was commanded in the law and the Prophets, and warranted by our Sauiour Christ afterward in the Gospel, according to the nature of it) but to shew that though they did fast neuer so much, so that their bodies were brought lowe thereby, and made weake like a bulrush, yet that their hearts were haughtie and proude stil, hard and cruell to their brethren, and were not thereby humbled in their soules before God and men, and did not shewe their humiliation according as they did outwardly professe it by the ceremonie of fasting, did not shewe it (I say) by the deedes of loue vnto men, that all their fasting was not regarded of the Lord, neither was it acceptable vnto him. So that in both the places he speaketh in comparison (as in many other places of the scriptures) giuing vs to vnderstand assuredly, that neither the ceremonie of fasting was allowed of God (though commanded by him) vnles that afterwards by the fruites of true humilitie, they did shew that they had vsed it in trueth: neither the precise obseruing of the *Rest* vpon the Sabbath was pleasing in his eyes (though necessarilie required by him) vnles by the power that they got therby against sinne, to rest from it, they did declare, that by the religious vse of Gods holie seruice, they had sanctified it aright: so that he doth not forbid the one to establish the other, but sheweth that it is in vaine and to no purpose, when it is seuered from that end, for which it was ordained, and bringeth not foorth that fruite which it would doe, if it were rightly vsed. As

wee may ſee the ſpirit of God ſpeaking thus: *Pure religiõ and vndefiled euen before God the father is this, to viſite the fatherleſſe and widowes in their aduerſitie, and to keep himſelfe vnſpotted of the world:* Where his purpoſe is not to exclude all the parts of Gods ſeruice, as though no religion conſiſted in the hearing of Gods word, receiuing the Sacraments and praying, and as though if a man did leade an outward ciuill life, ſo that he could not be openly charged with any ſinne among men, but were pitifull to the poore, then it made no matter of what religion hee were, for this was all in all: but he ſpeaketh againſt the hypocriſie of ſuch, as making a great ſhewe of religion, and carrying the name of profeſſors, there appeared no fruites of true religion in their liues and conuerſations, aſſuring them that all their religion was in vaine, & more in ſhewe then in trueth, vnleſſe theſe fruites did followe vpon it, as appeared by the verſe immediatly going before: *If any of you ſeemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.* And ſo telleth vs, that a mã may be ſayd to be of a good religion indeed, when he ſerueth God in the word, Sacraments and prayer, ſo that thereby he is made more fit to doe all dueties vnto men, eſpecially to ſhew mercie to the fatherleſſe and widowes in their aduerſitie. So that a man can no more vnder that fore-named pretence out of *Eſay*, take away the obſeruing of *one particular day diſtinct, and put apart from the reſt to Gods vſe in his ſeruice*, and yet to imagine that the law of the Sabbath ſhould not bee broken, then hee may from this other place of *Iames* conclude, that to heare the preaching of the word, to receiue the Sacraments, & to pray vnto God, are none of the things which God requireth, neither doth pure religion conſiſt in them: but as wee would rightly iudge him to miſtake the ſcripture, that ſhould vpon this or any ſuch place (as certaine ſchiſmatikes or rather heretikes haue done) ſeuer and cut themſelues off from the pub-

And it muſt be the fruit of all true religion. *Iam.* 1. 27.

like meetings of the Church, and that manner of Gods seruice which is now receiued among vs.

So that we say, that hee is led with some priuate sense of his owne, and dooth not wisely consider the circumstance of the text, nor indifferently compare it with the bodie of the rest of the Scriptures, which shall vpon that other place of *Esay* disanull the keeping of any *one certaine daye*, and so to race out (as it were) that Commandement out of the Canon of the Scripture. But that I might not stand too long in one thing, I will hasten to that which followeth.

3. Obiect. The aduersaries of this truth haue also snatched something out of the new Testament to impugne it, and haue left no corner vnsought, from whence they might gaine any thing, to confirme them in their error. They say, that Christ taketh it away in the Gospell of *Marke*, and other places, where he saith, that *the Sabbath is made for man, and not man for the Sabbath:* therefore it must serue man, and not man be bound vnto it, it is at the will and disposition of man, and is to bee ordered by him, and he not to be brought into the seruitude and bondage of it, it is in his power to keepe it, or not to keepe it, and how and after what manner to keep it, seeing it was made for him. For answere vnto which: first, I may say, as Master *Caluin* sayth (vpon the miracle of healing him that was sicke of the palsie) *Videndum &c. We must remember what kinde of defence Christ doth vse, he doth not say, that the law of keeping the Sabbath was temporarie, and now to be abrogated, but rather doth denye, that he hath broken this law.* Then the same Master *Caluin* sets downe his iudgement plainly of this matter: *Falluntur meo iudicio, &c. They are deceiued in my opinion, who thinke that here the Sabbath is altogether abrogated, seeing that our Saiour Christ doth but simplie teach what is the right vse of it: for although he had sayd before, that he was the Lord of the Sabbath, yet the time of abrogating things was not yet come,*

Christ hath taken away the Sabbath in the Gospell. *Mark.* 2.27.

Answer.

Caluin in Ioh. 5.17.

Caluin. in hunc locum.

ome, becauſe the vaile of the Temple was not rent in ſun-der. And therefore wee muſt further remember that our Sauiour Chriſt, being the onely Prophet of the Church, and perfectly knowing the will of his father, as *being in his boſome, and a teacher ſent of God* into the world at that ignorant time, when the trueth was ſo darkened by the falſe gloſſes and corrupt interpretations of the teachers, yea almoſt put out, doth in this and other like places entreating of the Sabbath, interprete the true meaning of the law, bringing it into light, and redeeming it (as it were) from the thicke miſts of ignorance, into which the Rabbins and Doctors of the Church had throwne it. And as in that notable ſermon which he maketh, Matth. 5. 6. and 7. chapters, he doth not diſpute againſt the law, but againſt their falſe meaning and corrupt ſenſe, vnto which they had wreſted it: ſo here he ſheweth, that it was neuer the meaning of this Commandement, that *the reſt* vpon the Sabbath day ſhould bee ſo ſeuerely required, that for want of things neceſſarie, man ſhould take hurt thereby, ſeeing that the Sabbath and day of reſt was ordained by God for the profite and commoditie of man, and not for his hinderance, and ſo iuſtifieth the doing of his Diſciples in gathering corne, preparing and eating it, becauſe that otherwiſe they ſhould haue fainted in their iourney: for ſo it was, that they ſo followed their Lord and maſter, trauailing from towne to towne to preach, that they had no leiſure to eate their meate, therefore going through the corne fields, they gathered here and there to ſatisfie their weake and wearie bodies. Now whereas the Phariſies that were preſent were offended at it, becauſe it ſtood not with their tradition of reſting from all bodily labour, our Sauiour Chriſt vpon that occaſiō teacheth the true maner & end of reſting vpō the Sabbath (which was from the beginning) & bringeth not in any new libertie, which was not granted before, ſaying, *The Sabbath was made for man, & not man for the Sabbath*: where we muſt vnderſtand, that by Sabbath he meaneth *the Reſt*, euen as

Iohn 1. 18. & 3. 2.

the word doth import, and so it is true indeede that God ordained *a time of rest* for mans sake, that he being holpen thereby, and his nature refreshed, might bee made more fit to doe the workes of God, and his owne workes in his calling. So that the Pharisies did peruert the right end of *resting*, when they turned it to the hurt of man, for want of doing such things, as the nature of man did presently stand in need of, as now the Disciples being readie to faint, if they had not gathered for themselues, they should haue been more vnfit to serue God in their callings. And this selfe same thing Master *Gualter* very learnedly obserueth: *Sabbathi otium Deus hominis causa instituit: God hath ordained rest or ceasing from worke vpon the Sabbath for man.*

Gualt in Mar. 2. Homil 22.

We must vse rest, and all Gods creatures to further vs in his seruice.

So (to draw these things into a narrow roome) I grant vnto them, *that rest was made and ordained for man*, as meate and drink, apparrel and sleep, and all other things here belowe, and man was made to glorifie God: and therefore he is so to eate and drinke, sleepe and rest, as he thereby may bee furthered in the seruice of God, and a man can no more from hence gather, that a man may vse the day of rest at his pleasure, and that it is in his owne power to dispose of it, as it liketh him best, then he may perswade himselfe to eate, what and when and where, and how it pleaseth himselfe, but as the Apostle saith, *All the Creatures of God are sanctified to our vse by the word and by prayer:* and therefore if we will haue the right vse of them, wee must so vse them as the worde requireth, and pray vnto GOD for his blessing in the sober vsage of them: so must we say of the *Rest* which God hath commanded vs to sanctifie and keepe holy, the sanctification of which was the highest and most principall end of it, according to the Commandement, *Remember the sabbath day, (that is) the day of Rest to keepe it holy*, and therefore though *the Rest* was made for man, and man hath the disposition of it, yet man being made for the glorie

1. Tim. 4. 5.

of

of God, he must so vse his *Rest*, as by the sanctifying of it, he may bring glorie to God indeed. And therefore the same Master *Gualter*, a little after saith, *These things are not so to be vnderstood, as though it were lawfull for vs in these things, to appoynt or doe at our pleasure what liked vs best: but Christ doth here teach the right vse of all outward things, least that we should through superstition abuse those things vnto the hurt of our selues or other men, which God hath appoynted for our safegard and good.* Therefore let vs marke how our sauiour Christ doth saye, *Man was not made for the sabbath or rest*, but he doth not say, man was not made for the sanctifying of the Sabbath, or keeping holy the *day of Rest*: For as it is true, that all the Creatures were made for mans vse, and therefore they were made before him, that he being made might vse them: so man was made that hee might keepe the whole lawe of God, and euery part of it, and therefore it was not giuen out till man was made: so man is aboue the Creatures, but the lawe is aboue him, and hee is made *to worship God, to hallow his name, and to sanctifie his sabbath.* And so I may say with *Peter Martir. Here consider the order of things: some things are created for man, therefore man was made after them: but man was made for the seruice of God, therefore straight way after the Creation, was brought in the blessing and sanctification of the sabbath.*

Gualt ibid.

P. Martir. in Gen. 2.

And thus wee may conclude the truth of this doctrine that wee haue in hand, notwithstanding any thing, that hath been spoken against it, namely, that as there hath been a sabbath day from the beginning, so there is great reason that it should continue to the ending, and though it had neuer so many aduersaries that haue bent their force against it, yet they are not able to ouerthrowe it, as being that which is strengthened by Gods Commandement, and (as it were) fortified by his owne hand: yet I am not ignorant, that it hath many and mightie enemies, and those that haue a great deale more to say against it

then I haue vttered: nay, I doe not thinke, that there is any one poynt of our Religion, that is so in controuersie among the learned of all sortes, as this of the sabbath, wherein many friendes doe disagree: but my purpose is not to deale so farre, which thing I leaue to them that haue trauailed a great deale more then my selfe in this matter, and I doe praye that this my labour might bee a spurre to the godly learned, to take more paynes in so worthie an argument, and to publish abroad that which I knowe some haue in their handes concerning this doctrine, (though I haue not read the same) and then I would thinke I had reaped a sufficient fruite of my labour: and in the meane season I will remember my purpose, to conteine my selfe within the compasse of my first preachings.

Now as we haue hitherto seen, that there ought to be a Sabbath day, so it remaineth that we should heare vpon what day this Sabbath should bee kept, and which is that very day, that is sanctified for that purpose. For I know it is not agreed vpon among them that doe truely hold, that there ought to be a Sabbath, which is that very day, vpon which the Sabbath should alwaies bee. Herein the Lord hath beene mercifull vnto his Church, and succoured the infirmitie of man in this behalfe, and decided the endlesse contention that might haue beene about this matter, in that he hath told vs that it is *the seuenth day, which he hath sanctified for that purpose.* For it is in expresse words sayd in Genesis, *that God blessed the seuenth day and sanctified it:* and in Exodus, *The seuenth day is the Sabbath of the Lord thy God:* and afterwardes the same words bee repeated by *Moses* in Deuteronomie. Therefore it must needes be vpon that day and vpon none other, for the Lord himselfe sanctified that day, and appointed it for that purpose, and none but it. And therefore it is truely said of that great clerke Saint *Augustine, De solo Sabbatho dictum est, &c.* This is said one-

The Sabbath ought to be vpon the seuenth day and vpon none other.

Gen. 2.2.
Exod. 20.10.
Deut. 5.14.

August. epist. 86. ad Ianuar. cap. 10.

ly

ly of the Sabbath, GOD sanctified the seuenth day. In so much that a man being in conscience persuaded that he should keepe holy vnto the Lord some one day or other, should ignorantly chuse out some other day, neglecting *the seuenth*, to sanctifie it by resting from his labours, and wholly applying himselfe to Gods seruice, he could not looke for that blessing from GOD, which no doubt the Church of God doth find at his hands vpon *that day* by vertue of his especiall promise, for he blessed *that day* and sanctified it. And as *Peter Martyr* alledgeth it out of Rabbi Agnon, *This blessing doth light vpon those who obserue and sanctifie the same Sabbath that God hath appointed:* and wee doe not reade that hee bestowed that blessing vpon any other day, which we know he did vpon the seuenth: *So that the substance of this law is naturall,* as Master *Iunius* sayth, *and to bee obserued of all men alike, namely, that euery seuenth day should bee holy vnto God.* And so it is true not onely that *of enery seuen daies,* as *Peter Martyr* saith, *one must bee reserued vnto God:* and a little after, *it is perpetuall that one day in the weeke should bee reserued for the seruice of God,* but that this must be vpon the seuenth: In setting downe of which I doe not so farre forget my selfe, but that I remember that some, whom with all humilitie I doe reuerence in the Lord, and giue thankes vnto him for their labours, that (I say) they are otherwise minded, and do not thinke that the Church is necessarily tyed to the number of seuen in obseruing the day: Yet I doe not see (bee it farre from me that I should obstinately cõtend with any) where the Lord hath giuen any authoritie to his Church ordinarily and perpetually to sanctifie any day, except that which he hath sanctified himselfe. For I holde this with other learned men as a principle in diuinitie, that *it belongeth onely to God to sanctifie the day,* as it belongeth to him to sanctifie any other thing to his owne worship. *Deus est qui sanctificat,* sayth *Musculus,* It is God that doth

Pet. Mart. in Gen. 2.

Iunij prælect. in Gen. 2. 3.

Pet. Mart. in Gen. 2.

Muscul. loc. com. precept. 4.

doth sanctifie, that is, who of common or prophane thinges makes holy, it is duetie religiously to obserue according to his word the things that are sanctified of him: nostræ potestatis non est sanctificare, *it is not in our power to make holy at our pleasure the things that God hath not sanctified, if any man shall attempt it, hee not onely therein is superstitious and not religious, but also doth therein chalenge that to himselfe by arashnes, that cannot be excused, which belongeth onely vnto God.* And as wee know not how to worship him, but that we are sure by his worde, that hee hath sanctified such and such things to that end: namely, hath appointed the preaching of his word, the administration of the Sacraments, and calling vpon his name for that purpose, and therefore in vsing of these, we promise our selues to be blessed of him, for he hath himselfe established them by his owne mouth, and therefore his blessing must needes accompany them: So at what time we should neglect all other things, and wholly apply our selues vnto these wee are wholly ignorant, but that we know he *hath sanctified the seuenth day, and blessed it* for this cause, and it was as needfull for the Lord (in respect of our selues) *to tell vs which was the day,* as to tell vs that there ought to be a day, and so much the more, by how much our nature is more corrupt in one then in the other. For all they which either by the light of reason or knowledge of Gods worde haue attained to this trueth, that there ought to be a day seuered from the rest to this ende, yet haue not gone so farre with one consent to set downe this very *seuenth day*: For that I might not speake of the Gentiles, who kept so many holydaies as we know they did, yet could not away with the Sabbath of the Iewes which was vpon *the seuenth,* the very practise of the Papists doth declare how blinde wee are in this matter, who vnto the *seuenth day* (which the Lord hath sanctified) haue adioyned so many other daies, as the second, third, or fourth day of the weeke, and all of them indiffe-

indifferently as they fall out, and made them equal with *the seuenth* in sanctifying of them, nay many times preferring them aboue it, in that they haue appointed a more solemn kind of seruice vpon some of thē, then vpō *the seuenth*, and iudging it a greater sinne to trauell or worke vpon some of them, then vpon *the seuenth*, wherin (yea, if their religion were good) they could not ordinarily looke for such a blessing of God, as vpon the other. Besides there bee other, who iustly condemning the Papists for this intrusion of dayes, yet are persuaded not onely that the day which wee nowe keepe, may bee changed by the Church without any offence, but that the number of seuen may bee altered, contrary to that which hath continued from the beginning. Therefore, we must needes acknowledge it to be the singular wisedome and mercy of God towardes his Church thus by sanctifiyng the *seuenth day* to ende the strife: For as we see in Gods seruice, when men goe away from his word, there is no end of deuising that which hee alloweth not, and they fall vpon euery thing, sauing vpon that they should: so in appointing the day if wee be not ruled by the worde, wee shall find by experience that euery day will seeme more conuenient to vs then that, at least wise we shall seeme to haue as good reason to keepe any other as *the seuenth*.

Now seeing it appertaineth onely vnto God to blesse vs, it cānot belong to any but him to appoint the meanes whereby hee will conuey this blessing vnto vs, and hee hath not onely sanctified the meanes, but hath especially blessed *the seuenth day* for those purposes, and dealing with it, we deale with that which hath an especiall blessing vpon it for our sakes. For this cause we vse in the sacraments *the water, the bread, & the wine* rather then any other thing in the world: & we look assuredly to receiue that blessing from these creatures which we cannot from any other, because GOD hath sanctified them for this

It belongeth onely to God to sanctifie any creature.

purpose, and hath put that rich blessing vpon them for our good, which no other creature hath vnder the sunne: In so much that if any one would minister or receiue the Sacraments in any other elements then these, he should not finde that blessing of the forgiuenes of sinnes, and newnes of life, which the Lorde doth by these meanes conuey vnto his Church. For as no man in the worlde can of himselfe make this promise vnto men, that they shall bee washed and clensed from their sinnes by the bloud of Christ, and that by his body and bloud they shall be nourished in soule and in body vnto euerlasting life: so none in the worlde can appoint out the meanes whereby God will conuey these inestimable treasures vnto vs, put vs into the possession of them and make vs assured of them, which when himselfe hath done wee cheerefully looke for that good from them, because hee is *faithfull and true*, that hath sayd, hee hath thus *blessed* them for vs. In regard of which, as the Iewes did faithfully keepe that *seuenth day* to the end, which they knew by the word, which onely God blessed and sanctified for their vse, so it was vnlawfull for them to change it for any other, because they had not that warrant that they should be specially blessed vnto them, as they had for this, which being that very day, vpon which *the Lorde himselfe rested from all his worke which hee made*, hee did therefore *blesse this seuenth day and sanctified it, because that in it hee had rested from all his worke that God had created and made*, to that ende, that they obseruing that day rather then any other, might therein bee made like to their creator, and might shewe by their practise, that they worshipped him, whom they knew, euen him, that as he had made an especiall couenant with them to saue them, so he was able to doe it, for it was euen hee, who when he had made the whole worlde in sixe daies, *rested vpon the seuenth, and therefore sanctified it*, and none but that, that this work of his might be had in an e-

Gen 2.2.

uerlasting

uerlasting remembrance. And when all the Gentiles round about sayd, that they worshipped euery one of them the true God, (and yet they did not thus knowe him by his word, and by his works, and therefore made him but an Idoll) they by their practise in obseruing that *seuenth day* did shewe, that they did know him aright, and so made him knowne vnto others: the glorie of which worke had beene obscured and darkened, if they had changed *the number of that day*, which the Lord in wisedome left to his Church to bee obserued in the policie and discipline of it, when hee might haue appointed some other, that so the benefit of our creation might alwaies with praise be remembred in the Church, according as it is said in the words of the commaundement. *In sixe daies, the Lord made the heauen and the earth, the Sea, and all that in them is, and rested the seuenth day, therefore the Lord blessed the Sabbath day and hallowed it,* which in the verse going before hee calleth *the seuenth day.* Thus we learne that God did not onely blesse it, but blesse it for this cause, and so wee see, that the Sabbath must needs be still vpon *the seuenth day* as it alwaies hath beene. *Exod.* 20. 11.

But now concerning this very speciall *seuenth day*, that now we keepe in the time of the Gospell, that is well knowne, that it is not the same, it was from the beginning which God himselfe did sanctifie, and whereof hee speaketh in this Commandement, for it was the day going before ours, which in latine retaineth his ancient name, and is called the *Sabbath*, which we also grant, but so that we confesse, it must alwaies remaine, neuer to be changed any more, and that all men must keepe holy this seuenth day, and none other, which was vnto them not *the seuenth*, but the first day of the weeke, as it is so called many times in the new Testament, and so it still standeth in force, that we are bound vnto *the seuenth day*, though not vnto that very seuenth. Concerning the time Why we keep another seuenth day, and not that which was from the beginning. *Dies Sabbathi.*

and persons by whom, and when the day was changed, it appeareth in the new Testament, that it was done in the time of the Apostles, & by the Apostles themselues, and that together with the day, the name was changed, and was in the beginning called the *first day of the weeke*, afterwards the *Lords day*.

It was changed in the Apostles time. *Acts* 20.7.

Now that it was changed in the Apostles time it appeareth, by that which we reade in the Acts. *The first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight.* In which Scripture we see, that now at this time, the Churches in some places vsed to haue their publique assemblies vpon *this day*, and that all the parts of Gods worship proper to the Sabbath were exercised vpon *this day*, as the preaching of the word, receiuing the sacraments, and common prayer, and that the Apostles consented to the practise of this, for *Paul* preached at this generall meeting: And it appeareth by the circumstance of the story, that this was then ordinarie, (though not in all places at the first) for this meeting was not vpon this speciall presence of *Paul*, for hee had taryed there, now seuen dayes in all, but they met to receiue the sacrament, (as it may bee gathered, that it was an vsuall thing in the Church to receiue it euery sabbath) and vpon this occasion *Paul* preached, and because hee was to depart on the next daye, and so they knew not, when they should heare him againe, therefore hee continued preaching so long as hee did. Vnto which may be adioyned that which he writeth to the Corinthians: *Euery first daye of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that there be no gathering when I come*, where he willeth them to do that vpon this day, which is most agreeable to the sabbath: Namely to gather for the poore, which is the fittest day for that purpose, and therefore no doubt chosen out by the Apostle, both for that reason he alleageth,

1. *Cor.* 16.2.

that

that the weeke being ended, and a man seeing how God hath blessed him in it, hee might accordingly extend his liberalitie, and chiefly because it ought to be then, when men heare the word, that by it they might be most of all stirred vp vnto it, and are made partakers of the Sacraments, and prayers of the Church, and so thereby receiue most mercies at Gods hand, that out of their abundance, they might supply the necessitie of others.

Seeing then in the wisedome of the spirite it seemed good vnto the Apostle, that there should bee a common gathering among the Corinthians, as well as among others for the persecuted Saints, we must needes presume of him, that hee did chuse out the fittest time, to further so waightie a matter, and wee haue heard that that is the most conuenient time when the Church being met together, they are ocupied in so many parts of Gods seruice, which might moue their hearts to greatest pity and liberalitie: and seeing hee appointeth this collection to be made *the first day of the week*, we may be most assured, that *this day* was allotted out vnto all the forenamed things among them also, though they bee not here specified in expresse words: especially, when wee haue the like alreadie in the place of the Acts aboue mentioned. And vnto this practise of theirs the Apostle consenteth, and as it were giueth his voice, for *hee willeth them to doe it vpon that day*. All which doe shewe at least wise thus much, that this alteration and change was made in the time of the Apostles, and while they liued, the Sabbath day of the Iewes by little and little wearing away with the rest of the Iewish worship. Neither could so great a matter be done all at once, and generally be practised in euery Church together, seeing the Magistrates were not then Christians, and so they could not haue the help of ciuill authoritie for the establishing of this constitution by lawe compelling all men thereunto: but as the Gospell did enlarge it selfe & further spread abroad, &

men did willingly giue their names vnto it, so they did consent vnto this exchange, as vnto other decrees of the Church.

M. Fox. in Apoc. 1. 10. Vnto this agree all the learned. Master *Foxe* that worthie historiographer and diuine, as hee alleadgeth it out of Saint *Augustine*, sayth, *Hereby wee doe vnderstand that the first institution of the Lords day*, Vel ab ipsis Apostolorum temporibus, &c. *Is derived euen from the very Apostles time vnto vs.* Therefore, whereas *Sozomene* in his ecclesiasticall historie reporteth, that the first Christian Emperour *Constantine the great, did by law establish the Lords day, which was of the Gentiles called Sunday*, as he sayth, Master *Bullinger* sayth, *it is to be vnderstood, that he *reuerenced the Catholike custome of the Church, which was from the Apostles time; rather then that hee did euen thē first ordaine it.* For as Master *Bucer* sayth, *The Lords day was appointed by the common consent of the Christians, for the publike assemblies of the Church*, ipso statim tempore Apostolorum, *euen at the first in the Apostles time.*

Sozom. eccles. hist. lib. 1. cap. 8

Bullinger. in Apoc. concio. 4.

Bucer in Mat. 12. 11.

And by the Apostles themselues. *Ioh. 16. 13.* Nowe seeing the alteration was made in the Apostles time, & they did yeeld vnto it by their practise, by whom can we imagine that this should be done, but by thē, who had receiued the spirite, *that should leade them into all trueth?* then by them (I say) who for their excellent giftes were able to see further into things then all the Church besides, who for their great and Apostolicall authoritie would preuayle more then any other, who were appoynted by Christ, to be the chiefe builders and planters of the Churches, both in doctrine and discipline? And therefore S. *Augustine* sayth plainely, *Dominicum diem Apostoli & Apostolici viri, &c. The Apostles and men of Apostolicall authoritie did ordaine this day in the Church.* And M. *Foxe* concluding out of his words, sayth, *From hence it is manifest, that the obseruation of this Lords sabbath*, Auctoritate niti Apostolicæ institutionis, *doth leane vpon the authoritie of the Apostles institution.* If in-

August. de temp. serm. 251

M. Fox in Apoc. 1. 10.

deede

deed they had resisted it, (as they did many other things, that crept into the Church in their time) we would haue suspected it, or rather vtterly refused it, but seeing they haue commended it vnto vs by their practises, as appeareth in that Scripture which we know to be Canonicall and Authenticall, wee doe acknowledge, that the Lorde furnishing them with his holy spirite, as he vsed them according to his good pleasure like worthie instruments, to conuey vnto vs the holy scriptures, which wee receiue from their hands, without all gainesaying, so we beleeue that they had his extraordinarie direction in *abrogating the former day*, and placing this in the roome of it. For as the learned Doctor *Fulke* sayth: *Now for the prescription of this day before any other of the seuen, the Apostles had without doubt either the expresse commaundement of Christ, before his ascension, when hee gaue them precepts concerning the Kingdome of God, and the ordering and gouernment of his Church, or else the certaine direction of his spirite, that it was his will and pleasure that it should bee so, and that also according to the Scriptures.* And as we doe not dispute of the authoritie and credite of their writings, which wee know not to haue proceeded from the spirite of man, so wee doe not call into question the lawfulnes of this change, which wee see in their writings allowed, and by themselues commended vnto vs in the same. So that I may conclude with him that saith, *Fecerunt hoc Apostoli*, The Apostles did make this change, as appeareth by their writings, whose examples wee doe well to follow, as of whom it is sayd, *hee that heareth you heareth mee.* And so concludeth *Iunius*, *Quamobrem cum dies Dominicus, &c. Wherefore, seeing the Lords day is both by the fact of Christ, (I. his resurrection and often appearing to his Disciples vpon that day) by the example and institution of the Apostles, and by the continuall practise of the ancient Church, and by the testimonie of the scripture, obserued & substituted into the place of the Iewish Sabbath*, Ineptè faciunt,

D. Fulke vpon Rhem. Test. Apoc. 1. 10. Acts 1. 2.

Wolph Chronol. lib. 2. cap. 1.

Iunij praelect. in Gen. 2. 3.

ciunt, *They do very foolishly, who say that the obseruation of the Lords day is of tradition, & not from the scripture, that by this meanes they might establish the traditions of men.* And that it might be fully known to the whole church in time, that *the day was changed* indeed, they gaue it a new name, calling it *the Lords day*, that the very name it selfe might proclayme, with a loude voyce, as it were with the sound of a Trumpet, thus much vnto the whole world, yea among them, which had not yet submitted themselues to the obseruation of this day. For thus Saint *Iohn* calleth it in the Reuelation, *I was rauished in the spirite on the Lords day*, by which as it is agreed vpon of all sides, that hee meaneth *this very day* which wee obserue, so when he giueth it this name, writing vnto the Church, to whom he would commend this prophecie: he sheweth, that then it began at least to bee so called, and was in his time, known by that name to some, he liuing longer then the rest of the Apostles. And so as the bounds of the Gospell were enlarged, and it was by little and little in more places intertained (neither could so great a thing in all places be done at once) so with it also was the obseruation of this new day, together with the change of the name thereof in the same places intertayned also. And therefore *Ignatius* Bishop of Antioche, liuing in the time of this Apostle, saith of it, *Omnis qui Christum amat, Let euery one that loueth Christ keepe holy the Lords day, renowmed by his resurrection, which is the Queene of all dayes, in which death is ouercome, and life is sprong vp in Christ.* And so after him in other places, it was thus called and kept. For as *Eusebius* makes mention in his Ecclesiasticall historie, *Dionisius* Bishop of Corinth, who liued about the yeare of Christ, 106. speaketh thus, *Hodie, to day we haue celebrated the Lords holy day.* And *Iustinus* Martyr, not long after him doth not onely name the Lordes day, but sheweth how it was obserued then, euen as it is of vs, when he saith, *That they met in one place*

Reuel. 1. 10.

Ignat. ad Magnes.

Euseb. lib 4. cap. 22.

Iustin. apol. 2.

to

to heare the writings of the Prophets, &c. And *Tertullian* after him among the solemne dayes of the Christians then obserued, doth first of all name *the Lords day*. Thus wee may see that this change was made and approued of the Church from the beginning, and so hath continued vnto our time. *Tertul. lib. de Idololat.*

Then also was changed the Ministers and the ministerie of the lawe.

But least it should seeme strange vnto vs, that any such change should be made in the day, we must call into our remembrance, how many things were changed at that time: For first of all the Ministers were changed, and in stead of Priests and Leuites, there were giuen *Apostles, Prophets, Euangelists, Pastors and Teachers*. Secondarily, all the sacrifices were changed, so that we doe not offer vp the dead bodies of Rams, Calues, goates and such like, but *we giue vp our selues a liuing sacrifice, holy and acceptable vnto God*. Thirdly, the Sacraments were changed, for in stead of Circumcision and the Passeouer, wee haue *Baptisme, and the Lords Supper*. Why then might not the day be changed? nay, was it not the great wisedome of God, to change the day with all these, to shewe that there was a thorowe change indeede in the whole gouernmēt of the Church of the Iewes, *whē the day it selfe* (vpon which all the other things were practised) *was changed* together with them? And whereas all other things were so chāged, that they were cleane takē away, as the Priesthood, the sacrifices, and sacraments, *this day was so changed*, that it yet remaineth: which sheweth, that though all the other were ceremoniall, and therfore had an ende, this onely was *morall*, and therefore *abideth still*. So saith Master *Gualter*, *The Primitiue Church thought it did abolish the Iewish Sabbath*, Olim illud sacrū non aboleuit, *yet it tooke not away the holy day of rest, but did translate the obseruation of it, vnto the day following: therefore there is the same vse of it now, which was of the Sabbath in times past, among the true worshippers of God.*

1 *Ephes.* 4. 11.

2 *Rom.* 12. 1.

3 1. *Cor.* 10.

Gualt. in Mal. 3. Homil 23.

Why the Apostles changed the sabbath of the Iewes into this day that we now keep, rather then any other.

When thus it seemed good to the Apostles vpon these waightie considerations (being herein gouerned by the holy Ghost) *to change this day*, they were directed by the same spirite aduisedly to chuse *this day* (which we now keepe, and must keepe to the end of the world) rather then any other, vpon speciall groundes and most singular reasons laide open to the Church, who seeing into them, and being perswaded by thē, gaue their free consent vnto it. For seeing that our God and sauiour Iesus Christ, taking vpon him the wonderfull worke of our Redemption, did finish and make an ende of it, vpon *that day*, when he did most victoriously *rise from the dead*, and so declare that he had conquered all: and that he dying in the state of a condemned sinner for vs, taking vpon him all the punishment, that was due to vs, euen to the ransaking and confounding of all the partes of his soule and bodie: *with droppes of water and blood trickling down from him, when hee kneeled vpon the colde grounde*, and to the powring forth of that lamentable crie with great anguish, *My God, my God, why hast thou forsaken me?* And being thus caried to the graue, and put vnder the ground, as a man forlorne and cast away, death holding him fast, and chayning him vp (as it were) for the space of three dayes and three nights: hee did notwithstanding all this at the time appoynted, euen *vpon this very day loose the sorrowes of death; because it was vnpossible, that hee should be holden of it, and rising vp* with wonderfull great glorie, did shew that all things were ended, and that hee had redeemed mankinde, and all *the Creatures into the glorious libertie of the sonnes of God*, according as it is set downe in the Gospell. *When the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre, and behold, there was a great earthquake, for the Angell of the Lord descended from heauen, and came, and rolled backe the stone from the dore of the sepulchre, and sate vpon it, and said to the women, feare ye not, for I knowe*

Luk.22.41.44

Math.27.46.

Act.2.24.

Rom.8.21.

Math.28.1.

that

that you seek Iesus that was crucified, he is not here, for he is risen as he said. Now that it might appeare, that all the Ceremonies of the Iewes were at this time ended in him, that was the fulfilling of them, and that all those shadowes were taken away by his death, who was the substance and bodie of them, they did make choyse of *that day*, specially vpon which he *rising againe* from all things which he suffered, did declare, that he had ouercome and ended them indeede.

Because Christ did rise from the dead on that day.

And besides, that it might be an effectuall teaching to the Church, that al the libertie and freedome from sinne, from hell and death, and from the eternall wrath of God, is purchased vnto them by the accursed death & shamefull sufferings of Christ Iesus vpon the Crosse, & by none other, and that all glorie, happines and life commeth vnto them from his righteousnes and glorious *resurrection*, they did preferre this day aboue any other, as most worthie, in the which he hauing before suffered all these intolerable things for them, and being pressed downe with them, euen vnto death, did afterwards (recouering himselfe as it were, and gathering new strength) like vnto the *most victorious lyon of the tribe of Iuda*, did I say, *mightilie raise vp himselfe* in glorie for their sakes, *by the inuincible power of his Godhead*. *Chrysostome* among the sundrie names, which he reckoneth vp, that this day had in the Primitiue Church, sayth, it was therefore *called the Lords day*, Quia solemnis erat memoriæ resurrectionis Christi: *because it was solemnely appoynted for the memorie of the resurrection of Christ.* Whereunto agreeth S. *Augustine: The Lords day was declared vnto the Church, by the resurrection of the Lord vpon that day.* And in another place: *The Apostles did appoynt the Lords day in stead of the Iewish Sabbath*, Quia in eo redemptor noster à mortuis resurrexit: *because vpon that day our redeemer did rise from the dead, which also therefore is called the Lords day.* So that not so much the Apostles, as Christ himselfe

Reuel. 5. 5. *Rom. 1. 4.*

Chrysost. serm. 5. de resur.

August. epist. ad Ianuar. 119 cap. 13 & ad Gasul. 86.

Idem de temp. serm. 251.

brought in this chaunge, and was the author of this day.

Wolph. chronol lib. 2. cap. 1. And this is that which one sayth: Nouum Christus Sabbathum substituit: *Christ did appoynt the new Sabbath, when our last enemie death being ouercome, he made an end of the labors of our redemption, which in his humanitie were to be borne, and the next day with the new man restored, he brought out of the graue a new time, the time of our redemption, and of the new Couenant, and did prepare an euerlasting Sabbath (into the which himselfe then entered) for vs also at the time appoynted, by vertue of his resurrection to be entered into: therefore as in the time of the Creation, that day which was first of the Creation finished, was made holie for the worship of God: so now in the time of the redemption, that day which is first after the finishing of it, is to bee accounted holie of vs. It appeareth in the Scripture (sayth S. Augustine) that this day is of great account: for it is the first day of the world, in it were formed the Elements, in it were created the Angels, in it Christ rose from the dead, in it the holie Ghost descended vpon the Apostles, and God first rained Manna in the wildernesse: so that by these and such like markes the Lords day is made famous.* And in another place he saith further: *This is the day in which the children of Israel passed through the red sea drie foote, in which the Lord Iesus was baptised in Iordan, in which he turned water into wine in Cana of Galile, in which he fedde 5000. men with fiue loaues in the desert, in which he came into his Disciples, when the doores were shut, in which we hope, that he shall come to iudgement.* Many other things are spoken of this day, as, *that vpon it Christ was borne, vpon this day the old Couenant and Testament was changed into the new:* especially of some of the Rabbins, (as *Wolphinus* obserueth) *Vpon this day Aaron and his sonnes were consecrated to their office, and the Princes did begin to offer to the Tabernacle.* So that as the Psalmist sayth of Ierusalem, *Glorious things are spoken of thee, thou citie of God:* so we may say, many excellent things are spoken of this day. All

August. de tẽp. serm. 251.

Idem de temp. serm. 154.

Wolph. chronol lib. 2. cap. 1.

which,

which, whether they be true or no we cannot tel, and yet if they were, they are all nothing to this, *The resurrection of Christ*, which alone hath made it famous, and hath giuen it that honor which all the other besides are not able to doe. So that in this respect, it may bee truely sayd of this day, as it is in the Psalme, *This is the day which the Lord hath made, let vs be glad and reioyce in it*: For this Psalm principally pertaineth vnto the Messiah, of whom *Dauid* was a type and figure (as Master *Beza* noteth): So that here the day of the Lords resurrection is commended vnto vs, wherein he being deliuered from death, is made the head of the corner, as *Dauid* being deliuered from his enemies, was made the head of the people.

Psalm. 118.23.

Beza paraphr. in hunc Psal.

So that I say, as for the memorie of the first Creation, that *seuenth day* was sanctified by the Lord, in which he rested from his work, and thereby declared that al things were most perfect, when hee wrought no more: vpon which consideration the whole worlde was bound to keepe that day, vntill the comming of Christ: euen so he at his comming taking vpō him the creating (as it were) of a new world, I meane the renewing of it, and redeeming of it *from sin*, and *from that bondage, corruption and vanitie*, (as the Apostle speaketh) wherein all the creatures were by reason of sinne, and faithfully performing all things to the full, not leauing of any iot or title thereof from the beginning of his life, to the last moment of his death, yea, and in his death and buriall and *Resurrection* most of all, after which time he suffered no more, but entered into his rest, and vpon that day he began, and so continueth it for euer, that the most famous and worthie memorie of his second creation might not bee inferiour to the first, but that the beautie and glorie of it might shine more excellently in the Church, then that of the other, as indeede it was greater: therefore *this day* was ordained by speciall aduice, and none but *this day* could be chosen to be the Sabbath and day of *Rest*, in which Christ

Rom. 8.22.

Therefore this day was appoynted, and none but this could be ordained.

Iesus the Creator of the new world, rested from his work of the new creation, (for thus indeede the Prophets doe speake of the time of the Messiah, that then all things should be made new: *I will create new heauens and a new earth, and the former shall not be remembred, nor come into minde*) because the price of their renewing was then fully payed. And againe for this cause, when the sayd Prophets doe speake but of the time vnto Christs comming, they expresse it in these words, *for euer*, as they are willed *to keepe the holie feast of the Passouer vnto the Lorde throughout their generations by an ordinance for euer*: and so likewise the other sacrament of Circumcision is called by the Lord *an euerlasting couenant*, because then the first world had an end, (that I might so speake) and the new world began, in which respect the time of the Gospell is called the world to come, Heb. 2.5. And therefore as the Church by keeping the first seuenth day did testifie, that they worshipped and depended vpon that God, which rested himselfe vpon that day from the work of creation, and therefore sanctified it: so we by keeping this *seuenth day*, doe witnesse not onely to all the Church, but to all Turkes, Infidels, Panims and Atheists in the world, that we serue and looke assuredly to be saued by *that Lord Iesus Christ*, and by none other, who by his *resurrection vpō this day*, did rest frō the worke of our Redemption, which he had fully ended and brought to perfection. *Neither did the Church iudge amisse*, (sayth P. Martir) *if in obseruing the Lords day, it preferred the memorie of our present restoring, that is, the resurrection of Christ, before the finishing of the workmanship of the world.* And againe: For this cause, (saith a learned writer) euen because of Christs resurrection, when the day was changed, the change was made, *A feria septima in primam: From the seuenth day of the weeke into the first, and the beginning of the Sabbath is not now from the euening, but from the morning, at what time the Lord did rise againe.* And lastly: *The cause*

Esay. 65.17.

Exod. 12.12.

Gen. 17.14.

P. Martir in Gen. 2.

Wolph Chronol. lib. 2. cap. 1.

of

of this change (sayth Iunius) is the resurrection of Christ, and the benefite of the restoring of the Church by Christ: the remembrance of which benefite did succeede into the place of the memorie of the creation, Non humana traditione, sed Christi ipsius obseruatione & instituto, *not by the tradition of man, but by the obseruation & appointment of Christ, who both on the day of his resurrection, and on euery eight day after, vnto his ascension into heauen, did appeare vnto his Disciples, and come into their assemblie.* *Iunij prælect. in Gen. 2, 3.*

Like vnto the which, because nothing can euer fall out in the world, comparable vnto it, in glorie and power, therefore this day must *continue* in his first honor *of sanctification vnto the end of all things,* and no day bee set vp like to it, or it *changed into any other day,* least the wonderfull glorie of that thing bee darkened, and the infinite power of it weakened, I meane the glorious and mightie worke of our Redemption, which by the sanctification of this Sabbath is commended vnto vs, and we by keeping that holie still, do commend it to our posteritie. And this is it which is alleadged as a reason of the obseruation of this day in the Apostles constitutions: *It is called the Lords day, because it declareth vnto vs Christ crucified and raised vp againe, and it is worthilie commanded to ben kept as the Lords day, that wee might giue thankes vnto thee, O Lord Christ, for all these benefites: for* (say they) *there is that grace bestowed vpon vs by thee,* Quæ sua magnitudine omnia beneficia obscurat, *which by the greatnes, and as it were brightnes of it, doth obscure and darken all other.* So that though the day was *once changed* vpon these considerations, nay they being such as they be, it could not but be changed: yet for so much as the like cause cã neuer be offered vnto men, to moue them to enter into this consultation, therefore the day must not onely *not be changed any more,* but it must not so much as enter into mens thoughts to goe about to change it. And therefore I doe so much the more maruaile at him, who sayth, *That the*

This day must neuer be changed, but continue vnto the ende of the world.

Constit. Apost. lib. 7. c. 37.

keeping

Brētius in Leuit. 23.2. *keeping holie of the Lords day is not commanded by the authoritie of the Gospell, but rather receiued into vse by the publike consent of the Church.* And a little after: *The obseruation of the Lords day is profitable, & not to be reiected, but yet it is not to be accounted for a commandement of the Gospell, but rather for a ciuill ordination.* And, *That the Church might haue appoynted but one day among ten or foreteene, for the publike rest and Gods seruice.* And, *That herein consisteth part of our Christian libertie, that it is lawfull, (if so be it be done by publike authoritie) to keepe holie weekelie not onely not the Lords day, but as they call them, Munday, Tuesday, or any other day.*

Idem in Leuit. 25.8.

Wherein, that we might be the rather established, we must remember, that not only, that name of the day was changed together with it, but it was changed into that very name it hath now, vpon these speciall reasons, that we haue alreadie heard. For it is called the *Lords day*, euen of the *Lord Iesus*, and it hath the honorable name of him, who vpō that day did *arise* in greateſt honor, in so much that we ought not onely to keepe the day, but to keepe it in his *right name*, especially, seeing part of the honour of it is *in the name*. For as we doe breed reuerence of the Sacrament in mens hearts, by speaking of it after his owne proper name, *the Lords Supper, the cuppe of the Lord, the Lords table*: so it maketh the day more highly to bee esteemed (as it ought) when we call it by his right name religiously, *the Lords day*, and doe not miscall it by a wrong name, as the heathen haue done prophanely, *the Sunday*: who hauing ascribed the gouernment of the seuen daies in the weeke vnto the seuen Planets, and hauing accordingly giuen them their names, as appeareth more euidently in the Latin, then in our English names: yet so it is that any of the daies might be called *Sunday*, as well as that which is, without any offence. But it is not so *in the name of the Lords day*: for as by it can bee ment no other day, but that which wee keepe for our Sabbath, so the

The name of the Sabbath was changed into the name of the Lords day, which also must be retained.

1. *Cor.* 11.20. 27. *and* 10.21.

Dies solis, Lunæ, Martis, &c

nam

name cannot be imparted to any other day without sacriledge. Therefore as the Iewes did carefully retaine the name of *the Sabath*, according to the first institution, so ought we to acquaint our selues with the name *of the Lords day*. Thus did the Christians vse to call it in former times, as it is well obserued by that ancient writer *Beda*, *Mos Christianus appellat, It is the manner of the Christians to call it the Lords day, because of the resurrection of our Lord:* wherehe sayth, that not onely now and then they did so speake, but that it was an vsuall maner among them. And we had need to doe it so much the more, because it behoueth vs to vse al good meanes, to aduance the *credite of this day* in mens consciences, in these prophane and irreligious times, especially wherein as the contempt of all religion appeareth in many places, so especially it bewrayeth it selfe in this, that the *Lords day* is euery where so vnhallowed. Nowe, if the wisedome of the world hath taught the heathen to be so circumspect in their generations, as by the false names of dayes to keepe the memorie and honour of their false gods, should not the wisedome of Gods spirite teach vs to bee as carefull in our generations to take into our mouthes *that holy name of the Lords day*, which as it is commended vnto vs in the word, not deuised by man, as the other, so it doth greatly aduãce the *dignity* of the day, as that which is deriued from the name of the most high?

Beda in Luk. 24.1.

And if a mortall man doth take himselfe to bee disgraced, not onely when hee is called by a wrong name, but also when hee hath not his right name and iust titles giuen vnto him: so no doubt, the honour of the day appeareth not to be so great as it is, when it wanteth that *most excellent name*, by the which it is commended vnto vs in the scripture. I grant indeed it will seeme strange vnto vs at the first to change the name, (as all new things for a while bee strange) but wee knowe that euery thing must haue a beginning, and that which is at the first be-

Therein consisteth part of the honor of this day.

gun in a fewe particulars, is afterwards in time receiued of a multitude, & so by custome groweth into a law, that hardly can bee changed. Therefore as there was a time in which the names of the heathen were vnknowen, and yet by the obstinate endeuours of some, when they were begun, they were receiued and so continued: euen so, if any man would begin himselfe thus to vse *the name of the Lords day*, though he were alone at the first, I doubt not, but in a fewe generations the true and holy name should be receiued among vs.

But to returne to that which we spake of before, wee haue plainly seene, that the day and the *name* ought thus to bee *changed*, whereby the Sabbath is made now so much the more excellent and renowmed vnder the Gospell, then it was in the time of the law, because that whereas the one caried vpon it indeed the badge of the creation of the world, which made it famous, vpon this is engrauen the liuely Image of the redemption of the world, which maketh it so much the more famous, by howe much the benefite of the one exceedeth the benefite of the other: not onely that, but it freshly representeth the memorie of the first creation also, and so by a double marke is more highly commended, that being the very day in which the creation of the first and olde world was begun, and the day wherein the redemption, and the second and the newe world was ended. Euen as not only *Iustine Martyr* doth ioyne both these together, when hee sheweth that in his time the Church did publikely meet vpon this day, *both because it was the first day wherein God beganne to make the world, and also because vpon that day Iesus Christ our Sauiour did rise frō the dead:* but also Saint *Augustine* speaking many excellent things in the commendation of this day, ioyneth these together, *It is apparant that this day is famous in the scriptures, seeing it was the first day of the world, and the day of Christs resurrection.* And so the memory of the one doth not

Iust in. Mart. Apolog. 2.

August de tēp. serm. 251.

put out the glory of the other, but being added vnto it, as a further honour, doth increase the dignitie of it so much the more: euen *as Iacob was more renowmed of God when he was also called Israell.* Thus we doe conclude this matter in one word, that this very day which the Church obserueth in all places, is that which must endure to the end of the world, as hauing his authoritie not from man but from God himselfe, and is that very day, which is now commended vnto vs in the commandement. *Gen.* 32. 28.

And now all these things being thus premised (which of necessitie must first haue beene spoken of:) the order and time, and my purpose requireth, that I should according to your expectation proceede in the wordes of the cõmandement it selfe, as it was first pronounced by the Lord frõ heauẽ, & after written by *Moses* in the 20. chap. of Exodus, ver. 8. *Remember the Sabbath day to keep it holy, &c.* to the ende of the 11. verse. In all which words, we haue two principall things to consider of, the first is, the commandement it selfe in the 8. verse: the other is, the reasons which are vsed to persuade men, vnto the obedience of it, in the other three verses. Concerning the commandement it selfe as it consisteth of two wordes, (as it were) so in the true vnderstanding of them two consisteth the whole meaning of the commandement. The first is *the Sabbath day*, or day of rest, which wee are willed to *remember*: the second is, the *sanctification* of the Sabbath, or keeping holy the day *of rest*, which we are willed to be carefull of. *The Sabbath day.* As by it is noted out one speciall day, namely the seuenth, as it is afterwards declared, (*The seuenth day is the Sabbath of the Lord thy God:*) yet because it hath the name of the nature of it, for it is so called, because of *the rest* that is proper vnto it, it doth shew vnto vs, what is the first thing required in this commandement, namely, *that vpon the seuenth day we should rest:* for the Sabbath day in the first tongue wherein it was pronounced and written, signifieth

Diuision of the text into the commandement and the reasons of it.

The first thing in the comm. dement is to rest vpon the seuenth day.

eth as much as the *day of rest*: yet so as that in the beginning, it was the proper name of the seuenth day, because there were no other dayes of rest appointed by God, but onely that. But afterwardes, when the Lorde gaue vnto the Iewes the ceremoniall law, hee appointed also vnto them certaine other daies in the yeare, as appeareth in the bookes of *Moses*, and is well knowne vnto men, in which he commanded them to rest, and to keepe them holy: therefore they hauing the nature of the first and *onely Sabbath*, are called in the scriptures *Sabbath daies*: as the yearely day of purifiyng and clensing the people, as it is set downe in Leuiticus, is called a *Sabbath*, because that in it they were commanded to doe as vpon *the Sabbath*, according as it is written: *The tenth day of the seuenth month you shall humble your soules, and doe no worke at all, this shall bee a Sabbath of Rest vnto you.* And so the first and last day of euery other feast, had the same name, because it was of the same nature, whereunto the Apostle hath respect: *Let no man therefore condemne you in meate and drinke, or in respect of an holyday, or of the newe Moone, of the Sabbaths*: speaking of many in the plural number, where hee proueth that Christ hath set vs free from all the ceremonies of the Iewes, and that they are in no wise to be adioyned vnto the Gospell, in so much that we are not bound to that distinction of meates and daies, that they were: no not of the *Sabbath daies*, neither to keepe that one which we do, in that manner, and to that end, that they did in euery point, neither to keepe the other *Sabbath dayes* at all which they had. Thus generally, the name of Sabbath was giuen vnto euery day of rest, but principally, and in it owne nature, it noted out that Sabbath day, which was the seuenth, and more improperly by a tropicall speech, that was made common to all the other. But yet so, as that alwaies the name did declare the nature of it, and doth shewe vnto vs that the Lord requireth of vs, that vpon that day wee should

Leuit. 13.31.

Colos. 2.16.

rest

rest indeede. For though it bee not alwaies true among men (who may be deceiued) that the things which they name haue those properties in them, which their names doe import, as when *Dauid* named his sonne *Absalom*, he was nothing lesse then *his fathers peace*; yet when the lord giueth names vnto things, who fully knoweth, what is the nature of euery thing, and maketh it to bee that which hee calleth it, it is alwaies true, that the name is not frustrate and idle, making a shewe of more then the thing can affoord: and therefore as when he named the child that should be borne of the Virgin *Mary*, *Iesus*, he made him a *Sauiour* indeede according to his name: so when he called the seuenth day, *a Sabbath day*, he willed and commanded that men should *rest* vpon it, and that men can no more take away *rest* from it, then they may alter and change the name of it.

And that there ought to be *a most notable and singular rest* vpon this day, and that it should be nothing els but *a day of rest*: and though men may rest vpon the other sixe daies for their benefite and good, yet that the *rest vpon this* must be a most *carefull, exact and precise rest*, after an other manner, then men for the most part doe performe, it appeareth very plainly in the scripture, where besides the manifold Commandements of keeping the *Sabbath*, which is a *day of rest*, this very thing is so particularly, and so often, and in such expresse words vrged and repeated, that men should *then rest*. As Exod. 16. when he would perswade the people *to rest* vpon the seuenth day from gathering and preparing Manna, he telleth them, *To morowe is the rest of the holie Sabbath vnto the Lord*: where he is not contented to say to morowe is the Sabbath, (which was as much to them, and was so knowne as the day of rest to vs) but he doubleth the word and sayth, *It is the rest of the holie Sabbath*: as though he had sayd, It is a day of rest, euen of the holie *rest* indeede: noting out the necessitie of this *rest*, and how straightly the Lord requireth

A very exact and precise rest must then be kept.

Exod. 16.23.

quireth it of them, and that the *rest* might not be omitted
Exod. 31.15. at all. Vnto which agreeth that which is in the 31. chapter, where he doth not onely say, that he that worketh about the Tabernacle vpon the seuenth day should dye the death, but also addeth, (as it were giuing a reason of it) *the seuenth day is the Sabbath of the holie rest vnto the Lord.* Where he both calleth it the Sabbath day, & (as it were expounding it) the day of *rest*: and though in the first tongue both the words be of one nature, and signifie one thing, yet it hath seemed good to the Interpretors thus to translate them, that retaining the proper name of the day in one, the other might shew the nature of it: and both of them ioyned together, might declare how necessarily *the rest* is to bee adioyned vnto *the day*, and what a principall regard the Lord hath vnto that in this Commandement, which is of men least of all considered. And as *Moses* in the Mount had receiued this from God in so plaine words, that notwithstanding all that was to bee done, *the Sabbath must be a day of rest*: So in Exod. 35.2. he comming to declare all that should bee done, beginneth with this, namely, with *resting* vpon the Sabbath, & in so many words giueth it in charge vnto the people, in how many he had receiued it from the Lord, in the chapter mentioned before: *Sixe daies thou shalt worke, but the seuenth day shall be vnto you the holie Sabbath of rest vnto the Lorde, whosoeuer doth any worke therein, shall dye*: where besides the ciuill punishment of death vpon those that did not rest, (which he forgetteth not, as he had receiued it) he doubleth the word *rest* vnto the people, as
Leuit. 16.31. the Lord did to him before, calling it *the Sabbath of Rest*. So in Leuit. 16. though he speaketh not of this very seuenth day, but of the day of pacifying (as wee haue seene before) yet because it had the nature and name of the Sabbath, he doth not only say, *In it doe no worke at all*,
Leuit. 23.18. but also calleth it *a Sabbath of Rest*: as also in the 23. chapter of the same booke, where he speaketh of it againe,

and

and with more words standeth in requiring the *Rest* at their hands, as *you shall doe no worke the same day*, vers. 30. *and euery person that shall doe any worke that same day, the same person also will I destroy from among his people*, ver. 31. *you shall doe no worke therefore:* and in the ende concludeth, 32. *this shalbe vnto you a sabbath of rest.*

Out of which places wee must needes confesse, that the Lords meaning is not, to fray vs with a vaine shew of words, but that he as earnestly commandeth the thing, as the words bee many that he vseth for our dulnes sake. For if the wisedome of a man bee discerned, in that his words be proportionall vnto his matter, and that thereby wee know the matter is waightie, when his words are many: then much more must we be perswaded, that the holie scripture was written by such a heauenly wisedom, that it containeth not a confused heape of vaine and vnprofitable wordes, and that it is full of idle repetitions, (which were blasphemie to thinke) but that the Lorde hath in wisedome tempered his speech for our good, and framed it to our capacitie: and therefore foreseeing the pronenes of our nature to breake out in this Commandement, hath set vp so many barres (as it were) against vs, and doth thus beate that into our eares, which we are so vnwilling to heare, and more loth to followe. And here, (that I might not seeme tedious vnto you) let vs in one worde consider of that, which is in this same chapter spoken of the seuenth day it selfe, & therfore no exception can bee made against it in the 3. verse of the same chapter, where the Lord speaking of the yearely feasts which they should keep, beginneth with that which was the chiefest, euen the Sabbath, and commanding them first of all to rest vpon it (which is indeede the first thing required vpon that day) vseth thus many wordes, *Sixe dates shall worke be done, but in the seuenth day shall be the sabbath of rest, you shall doe no worke therein, it is the sabbath of the Lord, in all your dwellings:* where he is not con-

chap 23 3.

tented

tented twise to haue repeated the word sabbath, (which signifieth *rest*) and further to adde, that no worke should bee done therein, but repeateth the wordes as wee haue seene heretofore, calling it the sabbath of *rest*, that is, *the rest, euen the most notable rest*, giuing them to vnderstand, that vpon that day they must *rest*, yea they must *rest* indeede.

But I will shut vp this poynt with that which is in the 25. chapter of the same booke of Leuiticus, where the Lord speaking of that *rest* that should be giuen vnto the land euery seuenth yeare, (which was a childish instruction to them of the nature of the Sabbath, according to the dispensation of those times, that they might knowe how necessarie it was for them to rest vpon the seuenth day) doth very straightly require, that the land should rest vpon the seuenth yeare: and therefore doth so speake of the *rest of the land*, as of *the rest of the Sabbath*, because that was a figure of it. *The seuenth yeare shalbe a sabbath of rest vnto the land, it shall bee the Lords sabbath, thou shalt neither sowe thy field, nor cut thy vineyard*: where (as we see) he doth not only call that yeare twise a Sabbath, that is, *a rest*, and forbiddeth them vnder two kindes (that were the chiefe) all manner of worke, but calleth it *the sabbath of rest vnto the land*. Shewing how necessarie a thing it was, that the land should rest, that the shadowe might bee like the bodie: and that this rudiment might teach them that for the which it was ordained, he telleth them, that vnto the land a singular *rest* is to bee performed vpon the seuenth yeare, because the like speciall *rest* is to bee obserued vpon the seuenth day. Thus wee haue hetherto seene concerning this matter, not onely that the Lord requireth in this Commandement, that we should rest vpon the seuenth day, but how necessarily he requireth it of vs, and what great care we ought to haue of it, and that it is a greater sinne to work vpon that day, then it is taken to be, and that it is not an indifferēt thing

Leuit.25.4.

to

to work or to rest, but that euen to rest frō labour, though it be a meere worldly thing in it owne nature, yet is a singular part of our obedience to God vpon that day, when it is so many times required, so often vrged, and as it is, neere pressed vpon vs with words doubled and tripled, yea and that by God himselfe, who is not flowing with words in a barren cause, but sheweth vnto vs the waightines of his Commandement, by the force of his words, and the seueritie of his lawes by his most significant and patheticall speeches.

The reason why the Lord would haue men to rest vpon this day, is manifold: the first and principall is that which was from the beginning, that men *might be the more fit to sanctifie it in the holy seruice of God*, which because they could not doe with all the powers of their soule and bodie, as the worship of God requireth, so long as they are about their worldly businesse (because they must needes take vp their wits and their willes, the vnderstanding and the heart either in whole or in part, so long as they bee conuersant in them) therefore that wee might so doe as hee requireth, hee would haue vs rest from that, which might hinder vs from it: and because the affayres of this world, and his worship are two distinct things, he would haue vs rest from the one, that we might bee occupied in the other. Thus speaketh S. *Augustine*, Sciendum est fratres charissimi: *We must vnderstand deerly beloued brethren, that it was therefore commanded not onely of our holie fathers* (as he saith there) *but of God, that we should rest especially on the Lords day, that ceasing from all worldly businesse, we might be more prompt and readie for the worship of God, when we should haue no let to hinder vs from it.* For as wee haue seene alreadie, our nature is not onely so now, but was so in *Adam*, that he could not doe both these at once, and therefore as he was willed by God to sanctifie the seuenth day, so he willed him therefore to rest from dressing the garden, in that he called it a Sabbath day,

The chiefest cause of resting is, that we might wholly attend vpon Gods worship

August. de tēp. serm. 251.

that is, a day of rest, and this reason, as it did straightly binde *Adam* to rest vpon it, so doth it all his posteritie much more.

A lesse principall cause is the retayning of our bodily strength.

Afterwards, there were other causes adioyned vnto this, which made this necessitie of resting a great deale stronger: and by name, for because that through sinne the bodie of man is weakened, all the naturall humours of it being corrupted, and hauing lost the first vigor and strength of it, and therefore is now subiect to paine, to wearisomnes, to sicknes, and to death, and so standeth in neede of ease, and craueth rest (as that without the which it cannot long continue) therfore in respect of this, men had need to rest so much the more, that by the rest of the seuenth day, they being refeshed, might bee more enabled euen in the strength of their bodies, to do the works of their calling cheerefully. *Adam* and his posteritie, if they had continued in their first estate, should haue labored vpon the sixe daies, but their labour should haue bin no labour vnto them, I meane, they should not haue laboured with wearisomnes and with payne: for these are the punishments of sinne, and the forerunners of death, threatning a dissolution of the bodie in time, but then there should haue been no death, yet they were bound to this rest for the forenamed cause: but now, whenas besides that, labour is through Gods iust punishment become so laboursome vnto vs, and work is so full of paine, and trauaile maketh wearie, according as it is sayd *In the sweate of thy face thou shalt eate bread*: then wee see there is greater cause we should rest on this day, and we are (as it were) with a double chaine bound vnto it. Therefore in the 5 of Deut. where *Moses* repeateth the law, shewing his great cause there is, why they should rest vpon the Sabbath, he alleadgeth this in the end of the 14 verse, *that thy manservant and thy mayd may rest as well as thou*: speaking of them, who as they are most subiect to labor, so therefore doe most of all stand in need of this benefite

Gen. 3. 19.

of rest. Afterwards, when this law was giuen to the Iewes by the hand of *Moses*, as in the obseruation of it they had many Ceremonies proper to themselues, so in the ende and cause of this *rest*, there was something ioyned vnto it, which bound them vnto it most straightly, and yet appertaining to no other people but them: and though all the people in the world were equally bound to *rest* vpon the Sabbath day, and there was great reason to binde euery one of them vnto it, yet the Iewes had moe reasons then any other, and in their rest was some speciall consideration, which could not enforce or compell any other but themselues.

And of this nature is that whereof *Moses* speaketh in the next verse of this very chapter: *Remember that thou wast a seruant in the Land of Ægypt, and that the Lorde thy God brought thee out thence by a mightie hand and stretched out arme, therefore the Lord thy God commanded thee to obserue the sabbath day.* In which place he maketh the day of rest to bee a memoriall to the Iewes, of their resting from their heauie burthens and intolerable labours in the land of Egypt, when the Lorde ridde them out of the cruell hands of *Pharaoh:* and so because that benefite was a pledge vnto them of their eternall deliuerie and redemption by Christ from sinne, and the miserable thraldome of it, euen the Lord did assure them of it by this miraculous deliuerance, according to the manner of teaching in those times, wherein the truth of this doctrine was not so plainely reuealed: therefore this *rest* also vpon the sabbath was vnto them a type and figure of that eternall rest from sinne, which they should haue by the Messiah, and the one was most liuely shadowed out vnto them in the other: for these causes also were they bound to rest vpon the sabbath, which bound none but them, because they onely were partakers of the redemption from Egypt, wherein they onely were in bondage; and so to rest vpon it, that in resting they might both

Deut. 5. 15.

The Iewes were bound to it more specially, for a memorial of their deliuerance out of Egypt, and a seale of their deliuerance by Christ.

thankefully remember the happie and often desired rest, from the endles worke in Egypt that oppressed them (which none other could doe but they) and also with faith to meditate vpon the hoped and eternall rest from the deadly workes of sinne in themselues by Christ, and to behold the performance of the one in the other, euen the bodie in the shaddowe, which none other are bound vnto but they.

So that the Iewes hauing these reasons to moue thē to this rest, besides the aboue mētioned, were more seuerely tied vnto it, thē any other people; but yet so, that it was required at the handes of all men, long before these causes were annexed vnto it: and therefore though these be remoued and taken away, yea and the people to whome they onely appertained: yet notwithstanding the *Sabbath* and day of *Rest* is not gone with them, but is still in his first vertue and ancient strength, which vpon good groundes it had in the beginning: which I doe therefore speak, least that men might ignorantly imagine, that because the *Sabbath and rest* was a figure and shadowe of another thing to that people, that now the bodie being come, and therefore the shadowe remoued, the sabbath should be no more, and the rest should haue an end: seeing that the sabbath of rest was for many hundreth yeare, before the Iewes were, much more before it was made a figure vnto them.

Which being taken away, yet we are still straightly bound to rest vpon the Sabbath.

The which thing that it might not seeme strange vnto vs, we may consider the like almost in euery morall precept, which though euery one of them was from the beginning, yet as they were giuen to the people of the Iewes, had certaine things added vnto them, as accessory helpes to keepe them in the better obedience of them, which now being taken away againe, the first commandements themselues haue lost nothing of their former authoritie, but doe binde as much as euer they did. Thus all kings and princes are still bound to prouide, that the

true

true religion of God be publikely professed in all places of their dominions, farre and neere, though they be deliuered from this rudimentall instruction *of writing the Lawe of God vpon the borders of their coasts*, which the Iewes were precisely tyed vnto, that they might be holpen in the other. Thus all householders must haue a care still of instructing their familie in the feare of the Lord, that it may bee saide of them as of *Abraham: Hee commanded his sonnes and household after him to keepe the way of the Lorde, and to doe righteousnes and iudgement*, and that they may say with *Iosua, I and my household will serue the Lord*, though they be deliuered by Christ from the Iewish ceremonie *of writing the Law vpon the poastes of their dores, and vpon their gates*. Thus euery Christian is still charged *to meditate vpon the law of God day and night*, and to haue Gods worde *dwelling in him plentiously in all wisdome*, though that be taken away, which was vnto the Iewes a childish instruction of this commaundement, which they were bound vnto to further them in the obedience of the other, namely, of hauing it *written vpon their bracelets, and vpon their frontlets*.

Ioſh. 8. 32.

Gen. 18. 19.

Ioſh. 24. 15.

Deut. 6. 8.

Pſal 1. 2.

Coloſ. 3. 16.

Deut. 6. 8.

The like might be saide of many other things: though the ceremonie of singing in such musicall times, and playing vpon instruments in the Temple to serue God by them, as were vsed in the Law, appoynted by the Prophets *Dauid* and *Nathan*, be taken away vnder the Gospell as meerely Iewish, which did signifie vnto them the glorie and acceptation before God of the spirituall worship commanded, yet the truth of this which was before, remaineth still, that we *should teach our selues in Psalmes and Himnes, and spirituall songes, singing with a grace in our hearts to the Lord*. Though the fruitefull and pleasant Land of Canaan be taken away, which was specially ment vnto the Iewes in the promise ioyned to the fift Commandement, yet the promise of long life here in the earth, is not taken away from obedient children, but is

Coloſ. 3. 16.

as large and as ſure as euer it was, and now the whole world is bleſſed vnto vs in ſtead of it. By all which wee ſee, that it hath been an vſuall thing, vnto the Commandements (that were before the Iewes) to adioyne certaine things to further them in the better keeping of them, which onely agreed vnto them: which when they were taken away with that people, to whom onely they were ment, that yet the firſt Commandements did not only not dye with thē, but being reuiued (as it were) doe continue to this day, as thoſe which haue loſt nothing of their vertue, nor ſuffered any eccliplſe by taking away of the other.

And it is no good reaſon to ſay, this commandement had ſuch a ceremonie ioyned vnto it, therefore the whole Commandement is ceremoniall; or the ceremonie of this Commandement is ended, therefore the Commandement is taken away: for then all the forenamed things, which are ſo commended to vs in the new Teſtament, ſhould be diſanulled, (which no man will ſay) becauſe all the Iewiſh ceremonies belonging to them are quite vaniſhed, and as it were melted away like ſnow before the ſunne. All which is moſt true in the ſabbath of the holy *reſt*, wherein we haue ſeene that the *reſt* was commanded at the firſt, and we ſay it is ſtill required, notwithſtanding we grant, that in reſpect of the Iewes (in time) was adioyned vnto it the remembrance of both their deliuerances: The one from Egypt by *Moſes*, which was paſt, the other from ſin by Chriſt, that was to come: in reſpect of which as it was a monument of a thing already performed, ſo it was a figure of another thing promiſed and hoped for: and therefore though the ceremonie of the reſt be ended, and the figure of it be taken away with that which was the ſubſtance of it, and the ſhadow of it bee ouerſhadowed (as it were) with the body (which was Chriſt) yet there is no reaſon, why the *reſt* it ſelfe ſhould bee taken away, which was commaunded

long

long before any such type or figure or shadow was adioyned vnto it. Insomuch that we shall keepe the *rest of the sabbath*, but not to that ende that the Iewes kept it, not as a badge of our deliuerance from Egypt, (in the which wee neuer were) nor as a token of our freedome from that bondage (wherewith we neuer were oppressed:) neither as a figure of our redemption to be wrought by Christ, which in his worde most clearely wee see is alreadie performed, nor that in it wee might as in a shadow obscurely and darkely behold our eternall resting, and ceasing from sinne, which he hath already purchased vnto vs in his death, and hath in his Gospell most liuely poynted out before our eyes: but we doe obserue the rest, and confesse, that it most neerely concerneth vs, because of the first institution, that we resting from our ordinarie businesse, might bestowe the daye in the holy seruice of God, in the which we cannot in any acceptable manner be occupied at all, vnlesse we rest from the other, according to the Commaundement. Euen as M. *Bullinger* also doth very excellently set it downe: *The sabbath is ordayned of God not for rest in it selfe, for he nowhere alloweth idlenes, therefore the rest of the sabbath is commanded for another end, namely, for the diligent studie of religion, for it is therefore commanded to rest from handy labours, vt hoc totum tempus impendamus, that wee might bestowe this whole time in the exercise of Religion.* And thus wee doe see, that as to rest vpon that day is the first thing required, so for what cause it was appoynted: which as it did bind men from the beginning, so we can neuer looke to be exempted from it.

Bullinger in Rom. 14. 5.

And that we might yet bee the more throughly persuaded of this one point, and more cleerely see into the trueth of it, let vs vnto all this that hath beene spoken, adde that for a further proofe, which we find in the scripture: that the Lorde doth not onely thus often require that men should rest, that they should doe no worke,

From what things particularly wee are commanded to rest.

doubling

doubling the word *Rest* in many places, and going ouer it againe and againe, that if it were possible we might conceiue it and yeeld vnto it, though not at the first, yet at the last: but also more largely and fully descendeth into particulars, forbidding them by name to worke in such and such things, and at such times as might carrie with them the greatest probabilitie of being exempted, and might make the greatest shew of giuing priuiledge to worke: that all excuse might bee taken from them, who in the pride of their wittes cannot conceiue, nor in the stubbornnes of their hatts will yeelde vnto this commandement of so precise a *rest*: neither will haue their handes and their feete so shortly tyed vp, but will needes breake out vpon that day most vngodlily, to the doing of that which seemeth good in their owne eyes.

I From gathering and preparing Manna. *Exod.* 16. 23.

This is that which is spoken Exod. 16. concerning the gathering and preparing of Manna, which was their daily food, that vpon the seuenth day, they should rest from both: *To morrowe is the rest of the holy Sabbath of the Lord, bake that to day which you will bake, and seeth that which you will seeth, and all that remaineth lay it vp to bee kept till the morning for you,* And afterward verse 26. *Sixe daies shall ye gather it, but in the seuenth day is the Sabbath, in it shall be none*: Here you see that hee would not haue them worke about the prouision of their foode, when it might bee done the day before, and that now when they were fed from hand to mouth (as it were) because they were not made to feede themselues, but to liue to Gods glorie, he would haue them so to eate, and so to prouide for their eating, that *the rest vpon the Sabbath* might not be interrupted: and therefore not to gather or prouide vpon that day, which would haue taken vp a great part of it, and so they could not haue sanctified it as they ought.

Whereunto wee may adioyne that which is spoken concer-

concerning the making of the Tabernacle, first by the Lord himselfe vnto *Moses* in many words. *Speake then also vnto the children of Israell, and say, notwithstanding keepe you my Sabbath.* vers. 14 *Whosoeuer worketh therein, the same person shall be euen cut off from among his people.* vers. 15. *Sixe daies shall men worke, but in the seuenth day is the Sabbath of the holy rest vnto the Lord: whosoeuer doth any worke in the Sabbath day shall dye the death.* vers. 16. *Wherefore the children of Israell shall keepe the Sabbath, that they may rest throughout their generations for an euerlasting couenant.* Where the Lord doth teach thē that the *rest of the Sabbath* was of such importance, that hee would haue the making of the Tabernacle to giue place vnto it, and though it was the place wherein the Lord should be worshipped, and therefore much might haue been sayd for the defence of those that should haue wrought vpon the Sabbath about it, yet because it was not alreadie sanctified to that end, and so was not holy, and therefore the working about it in it owne nature meerely ciuill and worldly, therefore he would not haue it hinder them from that, which was aboue all worldly things, euen his owne seruice: which that they might performe in such wise as they should, he willeth them *to rest from all other worke, yea, from working about the Tabernacle.*

2 From doing any thing about building the Tabernacle. *Exod.* 31.13.

And afterward, when *Moses* commeth to speake vnto the people of the same matter, hee forgetteth not this charge, but placeth it in the beginning of his speech vnto them, as a thing most waightie, as appeareth in the same booke. *These are the wordes which the Lorde hath commanded, that you should doe them.* 2. *Sixe daies thou shalt worke, but the seuenth day shall bee vnto you the holy Sabbath of Rest vnto the Lorde, whosoeuer doth any worke therein shall die:* 3. *You shall kindle no fire throughout all your habitations vpon the Sabbath day:* and so goeth on to the declaration of that which appertained to the Taber-

Exod. 35.1.

nacle, as followeth in that chapter. As though he should haue sayd, notwithstanding all this which you are to do about the rearing of the Tabernacle, you must *obserue the rest vpon the Sabbath*, as you had wont to do: the sixe daies are appointed for it, but vpon the seuenth doe nothing, no not so much as make a fire, to heate any tooles, or to prepare and dresse any thing that belongeth vnto it. And though I am not ignorant, that some doe otherwise expound this last verse (whom I doe esteeme in the Lord as I ought) yet considering the place, that it occupieth, and that it goeth immediately before his speech concerning the Tabernacle, I am perswaded that this is the true and natiue sense of it. Must we not needes then think that to rest vpō the sabbath, is a thing that the Lord highly regardeth, when hee would haue it kept, yea to the delaying (as it were) of the building of the Tabernacle? And what excuses shall men haue before God for their needlesse working, and superfluous trauailes, when so excellent a worke as this might not be excused?

And here we may not let that passe, which is so worthy remembrance, concerning this matter, spokē by the Lord himselfe, as it is by *Moses* set downe, *Sixe daies shalt thou worke, and in the seuenth day thou shalt rest, both in earing time and harueſt thou shalt rest.* Where, besides that in so few words, he doth twise vse this word *rest*, it is to be marked, that to rest vpon the seuenth day is so necessarie, that hee of purpose chuseth out the fittest times for men to worke in, and those that might seeme most to be excepted, as seed time and harueſt, and forbiddeth them by name to worke vpon the Sabbath, yea, in these times of the yeare, and that in the most necessary times and businesse that belong to mans life, they must rest, because God hath commanded it, preferring his worship and the obedience to his commandements, before all their owne priuate gaine and commoditie whatsoeuer. And Master *Calain* vpon this place saith, *Whereas*

Exod. 34.21.

3 In the time of sowing and harueſt.

the

the Lord doth expresly bid vs rest in the time of earing and harueſt, it is not as though he did giue vs libertie for all the yeare beſides, but hereby doth more reſtraine vs, becauſe no neceſſitie ought to interrupt this holy obſeruation: otherwiſe it might ſeeme to haue ſome honeſt pretence, if becauſe of continuall raine or other vnſeaſonable weather, the time of ſowing were not ſo commodious, that husbandmen might bee exempted from this lawe, leaſt by their reſting a dearth ſhould follow: And ſo alſo might they thinke for gathering in the Corne, leaſt it ſhould rotte vpon the ground: Atqui Deus nullam diſpenſationem admittit: *But GOD admits no diſpenſation, but that the ſeuenth day ſhould bee kept,* Etiam cum periculo communis iacturæ, *Euen with the danger of ſome common loſſe.* Caluin in Exod. 34. 21.

So that, whatſoeuer our corrupt reaſon and the diuell might miniſter vnto vs, for the diſſuading of vs from this obedience, yet if our care be vnfainedly to pleaſe GOD indeede, and that wee would haue the teſtimonie of a good conſcience, in the things that wee doe before God, not ſeruing him in hypocriſie after our owne harts luſts, deceiuing our ſelues: whatſoeuer we imagine to the contrarie, we had need to haue at leaſt as euident and plaine places of the ſcripture for the iuſtifiyng of our manifold buſineſſe and great working vpon the Sabbath, (which is too common euery where) as this one is euident and pregnant againſt them: vnleſſe we will haue it appeare, that we make no conſcience of our doings at al, or rather that we do wittingly and willingly tranſgreſſe the known trueth, *and deſtroy the lawe of God,* as the Prophet ſpeaketh. For no doubt vpon this ground, and the perſuaſion of this lawe, that worthie and thriſe noble *Nehemiah,* dealt ſo zealouſly (as it is written of him in the 13. chapter of that booke) when hee ſaw men worke vpon the Sabbath in the time of harueſt, according to that wicked cuſtome that had growen vp in the time of the captiuitie, and did ſo mightily ſet himſelfe againſt that mani- *Pſal. 119. part. 17.*

feſt breach of the Commandement, (though it was not ſo taken before) that through Gods good hand vpon him he preuailed in the end: *In thoſe daies ſaw I in Iudah them that troad wineprefſes vpon the Sabbath, and that brought in ſheaues, and which laded aſſes alſo with wine, grapes and figges, and all burthens, and brought them into Ieruſalem vpon the Sabbath day. 17. Then reproued I the Rulers of Iudah, and ſayd vnto them: what euill thing is this that you doe and breake the Sabbath day? did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie, yet you encreaſe the wrath vpon Iſrael in breaking the Sabbath?* In which words, as it is euident, that he ſpeaketh againſt *working vpon the Sabbath in the harueſt time:* for he nameth ſuch things as are proper vnto haruett, as *the bringing in of ſheaues, figges and grapes,* (which were their fruite) *and the treading of wineprefſes:* ſo he chargeth them that thus to doe was an euill thing, worthie of reproofe, nay of puniſhment, (as he afterward threatneth it) he ſayth, that they *breake the Sabbath in ſo doing,* and did encreaſe the wrath of God againſt Iſrael, euen as it was the cauſe, that he had taken ſuch puniſhment vpon their fathers alreadie. Where it ſeemeth, he had reſpect vnto the propheſie of *Ieremie*, who had long before threatned deſtruction vnto Ieruſalem, for the polluting of the Sabbath, and namely in this, of open carrying and recarrying of things into Ieruſalem: When he ſayth, *But if ye will not heare me to ſanctifie the Sabbath day, and not to beare a burthen, nor to goe through the gates of Ieruſalem, in the Sabbath day, then will I kinale a fire in the gates thereof, and it ſhall deuonre the palaces thereof, and it ſhall not bee quenched.* And Maſter *Caluin* writing vpon this place ſayth, *Hoc emphaticè additur: There is a great emphaſis in this, that he ſpeakes of the gates of Ieruſalem: for it was not lawfull to doe any of thoſe things in the fields and ſolitarie places, it was therefore a great contempt to come ſo openly into the citie.*

Nehem. 13. 15.

Ierem. 17. 29.

Caluin in hunc locum.

But

But to returne to the ſcripture alleadged before. What can bee ſpoken more plainly then this, for the ouerthrow of all ſuch vaine excuſes, as men doe forge in their owne braine, and for the eſtabliſhing of this doctrine, that *to reſt vpon the Sabbath is ſo neceſſarie, that the imagined neceſſitie of harueſt, will not excuſe our working before God:* neither will it goe for payment before him. Which wee may aſſure our ſelues, that thoſe men did wel vnderſtand out of the ſcriptures, who in their Councell ſo decreed: Inſtituimus, *We ordaine, that vpon the Lords day,* nullus penitus præſumat, *no man at all preſume, to doe any worke of huſbandrie, that is to ſay, not to plow, to reape corne, or what ſoeuer pertaineth to the huſbanding of their ground.* For as *Irenaus* ſayth: Non vetabat lex, *The lawe did not forbid thoſe that were hungrie to take meate, and to eate of ſuch things as were at hand:* metere autẽ & colligere in horreũ vetabat, *but it did forbid to reape and to carrie it into the barne.*

Cabilonenſ. concil. cap. 18.

Iren. contra hæreſ. lib. 4. *cap.* 20.

And here (that I might make an end of this place) (before I go anyfurther) this may moſt certainly be gathered from it, that if the *reſt* of the Sabbath will not beare this *working*, *no not in harueſt*, without the breach of it, then much leſſe will it ſuffer the ordinarie keeping of Faires and Markets vpon that day, the buying and ſelling of wares, the carrying and recarrying of them: for we ſee how all theſe abuſes being among them, this godly gouernour *Nehemiah* in the wiſedome of the ſpirit eſpieth them, and in the zeale of the ſame can in no wiſe winke at them: for thus it is written of him in the ſame place, as wee haue alreadie heard in part, verſ. 15. *In thoſe dayes ſaw I in Iudah thoſe that trode Winepreſſes on the Sabbath, and I proteſted to them in the day that they ſold victuals.* 16. *There dwelt men of Tyrus alſo therein, which brought fiſh and all wares, and ſold on the Sabbath vnto the children of Iudah, euen in Ieruſalem.* 19 *And when the gates began to be darke before the Sabbath, I commanded to ſhut*

4 No faires to be kept vpon the Lords day.

the gates, and charged that they ſhould not be opened till after the Sabbath, and ſome of my ſeruants ſet I at the gates, that there ſhould be no burthen brought in on the Sabbath day. 20. *So the chapmen and Marchants of all marchandiſe remained once or twiſe all night without Ieruſalem.* 21. *And I proteſted among them and ſayd vnto them, why tarrie ye all night about the wall? If you doe it once againe, I will lay hands vpon you. From that time they came no more vpon the Sabbath.* Out of which deſcription of their vngodlie practiſe in the ſtorie, it is as cleere as the noone day, that there was a common market or *faire vpon the Sabbath*, it is ſet out ſo plainly, and in ſo many words: for there was *ſelling of all wares*, and there were both *Marchants and chapmen*, not onely within Ieruſalem, but which came from other places, *to buy and ſell*, but he reproueth the one and the other, and conuicteth them all of the manifeſt *breach of the Sabbath*, in not obſeruing the *reſt* of it, yea, euen thoſe that ſold victuals, and thoſe that did but *carrie things to and fro*. And ſo this ſcripture teacheth vs, that the holie *reſt* of the Sabbath is ſo inuiolably to bee obſerued, that no perſons at any time may breake it, no not vnder the pretence of buying and ſelling then, when moſt may be gained either waies, no nor vnder the colour, that they doe but carrie things to bee bought or ſold, no nor vnder the ſhewe of doing that which might ſeeme moſt tolerable, as buying and ſelling of victuals.

All which things are ſo palpable and groſſe a breach of that Commandement, which requireth a reſting from ſuch things, that they are not onely condemned in the iudgement of them, that haue ſeene moſt cleerely by the light of the word, but alſo of ſuch as being ſtone blind, and therefore could not diſcerne them with the eye, yet were able with their hands (as it were) to feele them. For in the very depth of Poperie, it was by the authoritie of the Parliament ordained, *That all manner of Faires and Markets ſhould vpon the Sundaies cleerely ceaſe, and that there*

Ann. 27. Hen. 6 cap. 5.

there should not be any shewing of goods and marchandises vpon the same, vnder paine of forfaiture of all the goods aforesayd so shewed, to the Lord of the Franchise: and therefore by authoritie aforesayd power was granted vnto all such as had no daies to keepe their Faires but these, that they might keepe the same three daies before or after (they signifying the same by proclamation vnto the Countrey aforehand). And they which of old time had by speciall Commission sufficient daies before, or after, should in the manner as is aforesayd, keepe their Faires and Markets, the sayd Sundaies except. Where also it is worthie to bee considered, by what reasons the King, the Lords spirituall and temporall, and the whole Commons of this Realme of England, were then induced vnto this resolution, as they bee set downe at large in this statute: Namely, *they did consider* (that I might vse their owne words) *the abominable iniuries and offences done to almightie God, by the occasions of Faires and Markets vpon these daies, accustomably and miserably holden and vsed in the Realme of England: In which daies for great earthly couetousnes, the people were more willingly vexed, and in bodily labour troubled, then in other worke daies, as in fastning, making their boothes and stalles, lifting and setting their marchandise outward and homeward, as though they had nothing in memorie the horrible defiling of their soule, in buying and selling, and so specially withdrawing themselues and their seruants from diuine seruice.* These are the words of the Statute, in which, though I am not ignorant, that they made other daies in the weeke (Saints daies as they bee called) equall in this thing with the Lords day, nay preferred them before it, according to the ignorance of those times: yet it is sufficient for my purpose, that the Sundaies (so called) were not excluded, but rather with the other included in a branch of this Statute.

Yea, this law was in force here in this land long before this time, euen before the Conquest, when as in the daies

of

Canutus lege 14. & 15. of *Canutus*, amongst other lawes made by a councell of his sages at Winchester (which as some write are yet extant) it was enacted, *Item, that Sunday be kept holie: Faires, Courts, Huntings, and worldly worke on that day to bee forborne.* But to shut vp this matter in a word, we doe vnderstand, that the Lord hath not only by his generall Commandements often repeated, shewed vnto vs, that a rest vpon this day must needes bee obserued of vs, but also hath in particulars met with all these *exceptions of times and busines*, which might least of all seeme to be included within the compasse of it, that we might not measure the length and breadth of this rest, by the crooked rule of our owne imagination, (as the greatest part doe) but by the vndeceiueable line of his holie word, which is only able to giue vs the full measure of it.

But yet if you further demaund from what things wee should rest, seeing it is agreed vpon among vs, that wee must rest indeede, surely the answere partly appeareth by that which hath been alreadie spoken, and doth more fullie arise from the words of the text. For first of all, seeing the principall end of resting is, that the day & time might be sanctified in the holie worship of God, as the Worde, the Sacraments and prayer, it must of necessitie followe, that *whatsoeuer thing doth hinder vs from spēding the time profitably in these things, we must rest from them.* And therfore wee see that alwaies this reason is brought, why wee should rest from other things, euen that wee might giue ouer our selues to Gods seruice. As when *Augustine* sayth: *We are commanded to rest vpon the Lords day from earthly businesse, that wee might bee more fit for Gods seruice.* And also in a Councel held vnder *Charles* the Great, in which many worldly things are expresly by name forbidden, *as husbandrie, keeping of Courts, dealing in marchandise, &c. This is the conclusion,* His solummodo peractis, *those things onely being done,* quæ noscuntur, *which are knowne to appertaine to the seruice of God.*

5 We must rest from whatsoeuer doth hinder vs from Gods seruice.

August. de tēp. serm. 251.

Arel. at. Synod. 4 cap. 16.

So

So that I may ſay generally, as M. *Caluine* ſaith: *Wee ought to ceaſe from thoſe workes, which hinder the workes of God, let vs from calling vpon his name, or ſtay vs from exerciſing our ſelues in his holy word.* Secondarily, it may appeare by that oppoſition which is made betweene the workes of the ſixe dayes and the *Reſt* of the ſeuenth day, that whatſoeuer are the workes of their calling, wherein they are occupied in the ſixe dayes, from them they muſt reſt vpon the ſeuenth, according as it is ſaid: *Sixe dayes ſhalt thou labour and doe all thy worke, but the ſeuenth daye is the ſabbath of the Lord thy God, in it thou ſhalt not doe any worke*, that is, any of that worke which thou vſeſt to doe vpon the ſixe dayes: which is alſo proued by the example and patterne of Gods *Reſt*, who *in ſixe dayes made the Heauen and the earth, the ſea, and all that in them is, and reſted the ſeuenth day:* from which time he hath not reſted from doing euery thing, for he preſerueth and gouerneth the things that hee hath made, but hee reſteth from ſuch workes as he did vpon thoſe ſixe dayes, namely, of making new kindes of creatures, or framing any more worlds: which example of his muſt be our imitation, for he reſted for our ſakes, to teach vs, that though we haue our ſeuerall callings, wherein we muſt be diligently occupyed in the ſixe dayes, yet we muſt reſt vpon the ſeuenth, *and reſt from thoſe things which we vſually doe vpon the ſixe dayes, by vertue of our calling*, for ſo hee reſted himſelfe.

Caluin vpon Deut. 5. Ser. 34

As from the workes of our callings.

Therefore, whereas one man is occupyed in this thing, and another in that, and euery man hath or ought to haue ſome ſpeciall buſineſſe to attend vpon in the ſixe dayes, and being in an honeſt calling hee ſhould labour in it diligently, that he might not eate the breade of idlenes: he ought vpon the ſeuenth day, to put himſelfe apart from all thoſe affayres, and (as though they did not appertaine vnto him) to haue no dealing with them. And this is that which *Tertullia̅* ſaith, ſpeaking of the ſeuenth

Tertul. aduerſ. Marcion. lib. 3.

day: *In it thou ſhalt not doe any worke.* Quod? vtique tuum: *What worke ſaith he? thine owne worke:* Conſequens. eſt, vt ea opera ſabbatho auferret, quæ ſex diebus ſuprà indixerat, *for it muſt needes follow that he ſhould forbid thoſe workes vpon the ſabbath day, which he had before appoynted for the ſixe dayes, and therefore hee further addeth:* Tua, id eſt humana & quotidiana, *I ſay, thine owne workes are forbidden, that is, worldly and dayly buſineſſe* So that here wee neede not to deſcend further into particulars, or to vſe many words for the opening of this matter, it doth ſo plainely offer it ſelfe vnto vs, that it may bee both ſeen and felt of vs, and here needeth no great capacitie for the conceiuing of this poynt. For if we liue not altogether in idlenes, vnprofitably ſpending away the time and our ſelues, and be as it were an heauie and vnprofitable burthen vpon the earth (whereof there be two many in the world, and it is one of the greateſt ſinnes of our time) if (I ſay) we can but tell what is our daylie buſineſſe, and wherein we are or ſhould be occupyed, euen theſe *are the things that be ment* in this commandement, that *we ſhould reſt from.* So that here we had neede rather of a good conſcience, that might moue vs in the feare of God, & in a carefull obedience to his commandements, to enter into this reſt, which we haue ſeen ſo many waies commended vnto vs: and that euery one muſt examine his owne proper workes, and ſo hee ſhall eaſely diſcerne, what be the very ſpecial things, from which he muſt reſt, as though they did not belong vnto him at all. Thus ſhall the *labourer* perceiue, that vpon this day *he muſt reſt from his dayes labour*, whether it be digging or thraſhing, or hedging, or any thing elſe: and the *artificer from his dayly crafte and trade* of making ſuch things as bee incident to his calling; and *the huſbandmen from ſowing and tilling and manuring* the earth, and gathering the fruites of it, and ſuch like: *yea, euen in the time of harueſt,* as we haue ſeene, Exod. 34.

To

To this end besides that that hath been alleaged heretofore for this purpose; I may put you in minde of one of those worthie Lawes, which *Charles* the Emperor deliuered vnto his visiters, whom he sent with his authoritie to reforme the Church. *Item, we decree, that as God hath commanded no seruile worke be taken in hand, on the Lords day, as also the Prince my father of blessed memorie gaue charge, by his Synodall edict, to wit, no kinde of husbandrie, neither cutting of vines, nor tilling the ground, neither reaping, nor mowing, nor hedging, neither rooting or felling of trees, nor digging in rockes nor building, nor gardening, nor hunting: The women likewise to forbeare al Manuall worke, as weauing, sowing, embroydring, kemming of woll, dressing of flaxe, shearing of sheep, and washing of clothes, &c.* The Marchant and chapman must rest *from buying and selling of wares, & making of bargaines* vpon this day, yea euen from buying of victuals, fish or flesh, meate, breade, or drinke: for the sixe dayes are giuen them to make their prouision in, as it hath been alreadie declared vnto vs, out of *Nehemiah* 13. And whereas this abuse was common among the Iewes, in the time of their captiuitie, by reason of the great ignorance, and because they were mingled with the heathen: after their returne vnder *Nehemiah*, when things began to be reformed, they bound themselues by couenant, to redresse this fault also: for this was one article in the couenant. *That if the people of the land brought ware on the sabbath, or any victuals to sell, that they would not take it of them on the sabbath, and on the holy dayes.* And M. *Wolphius* very excellentlie vpon this place: *Ijs vtuntur verbis, They vse such wordes as doe somewhat declare, that this custome had been among them, that if other forraine people, who had no conscience of the sabbath, had brought any corne or wares vpon the sabbaths, they preferring their owne commoditie and lusts before the obseruation of the sabbath, they did not sticke to buy all that of them, whatsoeuer it was? By what meanes both*

Centur. 8. Eccles. Iustel. c. 6.

Nehem. 10. 31.

Wolph. lib. 3. in Nehem. 10.

the religious obseruation of the sabbath, and the number of them that offered sacrifices and heard the word of God, was greatly decayed, because they were occupied about other things. And whereas they speake of the people of the land, thereby meaning other nations, they secretly preuent their obiection: who might reply, that the strangers in no case were to bee tyed vnto the Lawes of the Iewes, and that this delay was to their hinderance, if they might not be ridde of their wares before the day following: and that many of them did offend of ignorance, and that if they should be thus hindered, it would come to passe in time, that they would bring nothing, and by that meanes, the Citie should want victuals, and things necessary: all which did cary with it a very probable shew of reason: *Nehemias aliam rationem init, Nehemias, he taketh another course, & sheweth that the ancient lawes of our forefathers, yea of God and for religion, ought to be so esteemed of vs, that we should not suffer them to be broken for any strangers sake.* And the same *Wolphius* doth further adde, *That this people doth promise, that in the reuiuing of this law, they would doe after this manner,* vt si peregrini mercatores, *that if the Marchants that were strangers should bring any marchandise thither, without their priuitie, or against their will, that notwithstanding it should be vnlawfull for any of the Citizens of Ierusalem to buye of them: whereby they did hope in time it would come to passe, that the Marchants (will they nill they) shoulde giue ouer bringing to sell, when they should perceiue, there were no buyers at all.* And truly, as if there were no receiuers, there would bee no theeues, so if there were no buyers on the Lordes daye, the sellers would soone shut vp their shopwindowes. Let all that haue offended this way repent and amend by the example of this people.

And wee may further vnderstand, how these things by many excellent lawes in sundry places haue beene condemned, and namely those that were made vnder *Charles*, about the yeare 1313. when as one sayth, *Ne in Dominicis diebus publica mercata exerceantur:*

We forbid that publike marchandise should be vsed on the Lords day. And an other: *Item interdicitur, ne mercata vsquam fiãt die Dominica: Also it is forbidden that trading of marchants should be vsed any where vpon the Lords day.* And againe, *Ne diebus Dominicis secundum Domini præceptum quilibet mercata exerceat: It is forbidden according to the Lords commandement, that any man should vse buying and selling vpon the Lords day.* Where we see, it is not onely forbidden to all men and in all places, but they say also, it is according to the commandement of the Lord. Now, though we bee not come thus farre, yet it were much better thē it is, if in all places that were practised, which they are bound vnto, namely, *That no Inholder or Alehouse keeper should vse to sell meate or drinke in the time of Common prayer, preaching or reading of the Scriptures.* The *Carrier* must cease *to carrie and recarrie* things bought and sold from place to place, as appeareth in the same chapter, where he chargeth them, that *in doing of these things they did breake the Sabbath*, or not obserue the *Rest.* The Prophet *Ieremie* complaines of this in his time, and speaketh against it as a breach of the sabbath. *Take heede to your soules, and beare no burden on the Sabbath day, nor bring it in by the gates of Ierusalem, neither carry forth burdens out of your houses on the Sabbath day, neither doe ye any worke, but sanctifie the Sabbath, as I commaunded your fathers:* where hee willeth them to leaue carying, that they might sanctifie the sabbath, thereby insinuating, that they cannot stand together, but the one must needes be taken away, that the other might be established. And Master *Caluin* vpon this place sayth, *It appeareth, that they were growen to great boldnes, when they did so openly breake the Sabbath:* thereby declaring his iudgement, that open carriages doe bewray an open contempt of the Sabbath. The *Schoolemaster* must rest from *teaching*, and the *Scholler* from *studying the liberall artes and humane sciences*, as those which are his peculiar

Arelate. Synod. 1. cap. 16.
Turonens. Synod. 3. cap. 40.
Rhemens. Synod. cap. 35.
Queens Iniunct. art. 34.
Iere. 17. 21. 22.
Caluin. in hunc locum.

labout in the fixe dayes, (and as it were) his dayly work. The *Lawyer* and the *Client* whether *plaintiffe or defendãt*, must vpon this day *giue ouer their suites and their pleading*, and not onely rest from *going to Westminster hall*, but also from *studying the case, reading of euidences* and such like, as themselues best of all doe know, and their *Clerks* also *from writing of the same*. For the same constitutions, that bind them from publike pleading, whereof there are many (as themselues may knowe) the reason vpon which they are grounded, and which in them is alledged being drawen from the word of God, and containing in it the equitie of this Commaundement, doth restraine these also, beeause they must needs hinder thẽ from the seruice of God, either altogether or in a great part, in which wholly with all possible fruite, we should be occupied vpon this day. The lawes of the Christian Emperours, *Leo*, and *Anton*. doe very particularly meet with them in this case. *Dominicum itaq; diem, Therefore wee decree, that the Lords day should be honoured and reuerently esteemed, and therefore let it bee free from all executions, let no man then be troubled with any summons, let no man be compelled to bring forth his suretie, let the Apparitor or serg eãt hold his peace, let there be no aduocates, let not the dreadfull voice of the Cryer bee heard.* The Phisitian must leaue off the reading of *Galene and Hippocrates*, and rest from the *studying of the Anatomie*, the *diseases*, the *simples* and *compounds*. For of all such as vpon this day leaue the excellencie of Gods worde, and the study thereof, and attend vpon humane arts, which in comparison of this are as low as may be; there hath beene iust complaint made long agoe: *Descendunt hodie nonnulli, Vpon this day many come downe from the height of Gods worde, vnto the which they should ascend*, Et legendo Dialecticos, Rhetores, Poetas gentilium ad exercendum ingenium terrestre, quasi ad fabros Philistim pro exacuendis siluestris siue ruralis culturæ ferramentis, inermes, hoc est, spiritu-

Leg. final. C. de feriis.

Beda in lib. 2. cap. 8 in Sam.

ſpirituali ſcientia priuati, conueniunt: *And by reading of Logicians, Rhetoricians, and Poets of the Gentiles, for the exerciſing of their earthly wit, they as it were come to the Smithes of the Philiſtims, to ſharpen their countrie tooles for huſbandrie, being ſpoyled of their weapons, that is, being voyd of ſpirituall vnderſtanding.* Where he ſheweth, that as it was a very baſe thing for the Iewes to goe from the high country of Iudea to the Philiſtims, for the ſharpning of their tooles: ſo it is too vnſeemely a thing for chriſtians vpō the lords day to leaue the excellēt ſtudy of the ſcriptures, for any humane ſcience whatſoeuer, which is lower thē this, without al degree of cōpariſon: & that therein indeed they ſhew themſelues voyd of heauēly wiſedome. The Iuſticer & Iudge muſt *reſt frō ſitting vpon the bench* & place of Iuſtice, iudicially examining & determining of cauſes, between partie and partie, about *matters for the preſeruation of the peace*, and otherwiſe: and alſo from *examining of cauſes more particularly at home*, reſeruing the malefactors rather to ſome other day in the weeke: neither ought they *to ſit vpon Commiſſions*, or be occupied in ſuch like, as doe iuſtly belong to their offices. Saith Maſter *Caluin: Though it were lawfull to defend a man from wronge, and to helpe him that was wronged, if any man ſhould violently ſet vpon his neighbour on the Lords day, becauſe preſent neceſſity would not ſuffer it to be delayed,* Audire duos litigantes Iudicibus fas non fuit: *Yet it was not lawfull for the Iudges to heare the controuerſies of men pleading before them.* And generally in one word, (that I might not ſtand vpon the particulars which are infinite) euery man in his ſeuerall roome, place, or calling, high or low, bond or free, olde or yong, ruler or ruled, one and other, euen from him that ſitteth vpon the throne to the maid ſeruant that is at the Mill, and the captiue that is in priſon, muſt *reſt from their ordinarie works*, which are vpon other dayes not onely lawfull and commendable, but alſo neceſſary, yet vpon this day are ſo

Caluin in Exod. 20. 8.

Yet in themſelues they are good, neceſſary and lawfull, but not vpon this day.

so wholly to be left, that they can in no wise agree with it, no more then light agreeth with darknes, and resting with working.

So that when wee doe forbid men all worldly trauell and labour vpon the Lordes day, as the thinges from which God their creator would haue them *rest*, according to the plaine words of his Commandement, we do not finde fault with such works, wee doe not condemne the things, we iudge them not to be wicked and vngodly, but we confesse with all humilitie as becommeth vs, that they bee lawfull, commodious and necessarie, and wee will ascribe as much vnto them, as themselues can iustly chalenge, but wee say at this time, and vpon this day, they are vnnecessary, vnfruitfull and vnlawfull, because the Lorde hath forbidden them, that other thinges might be done.

The circumstances of time place, &c. change the nature of our actions.

Neither must it seeme strange vnto vs, that the time should thus change and alter the nature and qualitie of things, making that vnlawfull which was lawful before: for so we see it is in all other circumstances of *places, persons and ends*: according to the diuersitie of which, one and the same thing, is not onely diuerse from, but also cleane contrarie to it selfe. Many things are commendable in the Magistrate, and doe deserue great praise, as the *cutting off of the malefactor*, that so sinne might bee taken away, seeing hee *beareth not the sworde in vaine*, which if a priuate man shuld but attempt, it were a thing intollerable, & most seuerely to be punished, as our Sauior Christ saith, *All that take the sworde, shall perish with the sword*. So in other thinges we know, that *to giue almes*, is a sacrifice, that the Lorde is well pleased with, in so much that he accounteth all that wee giue to the poore, as lent to himselfe, and he promiseth to repay it vs in the greatest time of our neede; but to giue it before men, that we might be seen of them doth so defile and staine this most excellent vertue, and as it were change the nature

*Rom.*13.4.

*Mat.*26.52.

*Prou.*19.

ture of it, as that it hath no promise of reward from God at all, nay it is plainely forbidden of him. For men to *sleepe* in their houses vpon their beds, or otherwise to take their naturall rest is allowable, and that without the which they cannot continue, but to *sleepe* in the Church, and in the time of diuine seruice, and ministery of the word, sacraments and prayer, is not only forbidden, but hath been most seuerely punished. Euen so that worke, which is not onely permitted, but also commanded vpon the sixe dayes, and which might not bee left vndone, yet is altogether forbidden on the seuenth day as vnlawfull, & that with the denouncing of most fearefull punishments vpon them that will not obey, as wee haue seene heretofore in the gathering of Manna, building the Tabernacle, buying of victuales and selling. Therefore as no reasonable man will saye, this or that is lawfull in it owne nature, therefore euery man may doe it, and euery where, and at all times: so it is no good reason to say, God hath commanded vs to doe these things, therefore why should we rest from them vpon this day, vnlesse wee can shew, that vpon that day also he hath commaunded them: but let vs rather say, as the truth is, The Lord hath commanded vs to doe these things vpon the sixe dayes, therefore, we must rest from them vpon the seuenth. And in so dooing our purpose is not to perswade men to idlenes, and to do nothing, neither is it the meaning of the commaundement, but to rest from those workes of our owne that are forbidden, that we might wholy and without all lette be occupied, about those workes of God which hee hath prescribed, as shall hereafter more euidently appeare vnto vs. *Matth.6.1.* *Act.20.9.*

But that we might yet more deepely consider of this, and be more fullie perswaded, that the Lord would haue this generall rest, from euery thing, so carefully obserued, and that no kinde of worke should be done by any: besides the first and generall commandement of resting,

All degrees of mē, both high and lowe, are commaunded to rest vpon the Lords day.

that we haue seene, he more particularlie *forbiddeth all estates* and degrees of men, as well the principall as the accessorie, and helpes all manner of worke, and not onely them but all other creatures, which are most fit for it, and whose labour man might be most readie to abuse, for the breaking and interrupting of this rest: as it appeareth in the wordes following as they are set downe in the 10. verse of this 20. chapter of Exodus. *In it thou shalt not do any worke, thou nor thy sonne, nor thy daughter, thy manseruant, nor thy maide, nor thy beast, nor thy stranger, which is within thy gates.* And is repeated againe, Deut. 5. 14. in as many or more wordes. *Thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manseruant, nor thy maide, nor thine oxe, nor thine asse, neither any of thy cattell, nor thy stranger that is within thy gates, that thy manseruant, and thy mayde seruant may rest as wel as thou.* In which places we doe see, that there is none of any *calling* or estate whatsoeuer, nor of any *kinde*, or *sexe*, or *age*, that may be exempted from this *rest*, but that particularlie, and by name *all gouernours*, both in the familie and common wealth, and all *vnder gouernment*, are charged with it, whether it bee *father* or *childe*, *sonne* or *daughter*, *mayster* or *seruant*, *man* or *mayde*, *magistrate* or *people*, *freedenison* or *borne without the liberties*, euen to the *stranger*, and so many as be within their gates, that is within the compasse of their iurisdiction and gouernement, yea and the very *beastes* themselues, whereof some are named, as the *Oxe* and the *Asse*, which are the chiefe, and were most vsually occupyed among the Iewes, and therefore *no worke* is to bee done any where, seeing there is none to doe it, for euery one is by name expressely forbidden without the exception of any person.

As the Magistrate and gouernour.

Therefore concerning these particulars more fully, we may perceiue, that the *magistrate and gouernour* in authoritie (how hye soeuer) cannot take any priuiledge vnto himselfe, whereby he might be occupied about worldly busines,

busines, when other men should rest from them. For the Lord beginneth with them first, saying: *Thou, euen thou that art a father, a master, a gouernour, and hast any within thy gouernment, and vnder thy hand (as it were within thy gates).* And as the gouernour may not pretend his authoritie for excuse, as though hee might escape by that, no more may the inferiour his subiection, as though that should hide him, seeing the Lord who is gouernour of both, speaketh vnto both, and nameth both, whether he be *sonne or daughter, manseruant or maydseruant*, bond or free, borne at home, or a stranger, as it is in the words of the text. And there is great reason of this, if we consider the subiects themselues, and especially the seruãts, whose condition were intolerable, and not to be borne, if when they haue for many daies been wearied with continuall labour, they should not haue some good time to rest in, and the Lord in his wisedom hath appoynted one whole day in seuen, and therefore no lesse can be giuen.

And al that be in subiection.

As seruants especially.

And *seeing* that *the rest* was made for man (that is, appointed for the benefit and commoditie of man) there can be no shewe of reason that they should want it, who doe stand in most neede of the benefite of it, but because it is most commodious vnto seruants, it ought especially to be affoorded vnto them. And therfore Exod. 23. where this lawe is repeated, hee bringeth this reason: *That the sonne, and the mayd, and the stranger should rest, namely, that he might bee refreshed thereby, and as it were take his breath*, as the word doth import, and is so translated by the most skilfull in that tongue. And in Deut. when *Moses* would perswade the gouernours, willingly to bestow vpon their seruants this benefit of rest, he willeth them to remember the heauie bondage of Egypt, in the which they had no rest, that by their own experience they might confesse, that it was equall and iust before God and men, that the wearied seruants should haue rest. Master *Calsin* vpon this place sayth: *Let thy seruant rest, and why?*

Mark. 2. 27.

Exod. 23. 12.

Arias Mont. Vatabl. Tremel.

Deut. 5. 14.

Caluin vpon Deut. 5. Ser. 35

For thou wast sometime in bondage: the time hath been thou couldest haue wished that one had giuen thee some rest, and release from thy labours, thou oughtest then to vse such gentlenes towards them which are vnder thy hand: If thou wert in bondage, wouldest thou not that one should giue thee some release? Wouldest thou alwayes bee oppressed with labour and trauaile? Surely by thy good will thou wouldest not, it behoueth then that thou beare also with others.

And how full of discomfort and continuall miserie should their liues be, if this comfortable refreshing, common vnto all the creatures, euen to the oxe and the asse, should bee denied vnto them? Moreouer, if the masters doe but looke to their owne priuate gaine, they may bee induced to shewe this mercie vnto their seruants, that thereby they might be more inabled vnto all new dueties of their calling the weeke following; hauing thereby renewed their strength, which otherwise would haue decayed: which when it is not in that conuenient measure extended towards them, that the Lord requireth, some of them fall into sicknes, others into great weakenes, and manifold aches, & lamenes in their limmes, or haue their bodies consumed, and their bloud dried vp, before the naturall terme of their life bee expired: wherein besides the crueltie offered vnto their persons, they doe wrong vnto themselues, that they cannot inioy their labours so long and with so great profite, as otherwise no doubt they might doe. And this is that which Master *Caluin* in the same place obserueth: *When you shall haue this consideration* (namely, of dealing thus mercifully with your seruants) *then shall you knowe, that this day shall further serue you for some earthly profite and commoditie, albeit in the meane time, this is not that you ought to seeke after. To speake in a word, our Lord in this place declareth vnto vs that, which in like manner hath been pronounced by Iesus Christ: that when we shall seeke the kingdome of God, all other things shall be cast vpon vs.*

Caluin ibid.

Matth. 6. 33.

But

But laſt of all, if wee looke into that which is the chiefeſt, the honor and ſeruice of God in ſanctifying the Sabbath, which he as ſtraightly requireth at the hands of the ſeruants as of the maſters: ſeeing *there is no reſpect of perſons before him, neither Grecian, nor Iew, circumciſion, nor vncircumciſion, Barbarian, Scythian, bond or free: For he that is called in the Lord being a ſeruant, is the Lords freeman. Likewiſe alſo he that is called being free, is Chriſts ſeruant.* Therefore that they might ſerue their high Lord, and heauenly maſter, who is aboue all, and Lord ouer al, vpon the ſeuenth day, as they haue ſerued their earthly maſters vpon the ſixe, we muſt needes confeſſe that they alſo ought to reſt from thoſe workes of their calling, which otherwiſe would hinder them in it, or altogether keepe them from it, vnles beſides the hinderance of their ſaluation, wee would ſet our ſelues againſt the glorie of God, to our endles confuſion, whileſt wee hinder them from doing that ſeruice, that he requireth of them, ſeeing becauſe of our buſines they can in no wiſe performe it vnto him.

Ephe.6.9.
Coloſſ.3.11.
1.Cor.7.22.

The like is to bee ſayd in ſome part of the *beaſts, as the oxe, and the aſſe*, or any other cattell, as wee haue alreadie heard it, Deut.5.14. that they alſo might haue the benefite of reſt, which they cannot want, that ſo they might more commodiouſly be preſerued for the vſe of man, for the which purpoſe they were made in the beginning, and which is the very end of this reſt: And therefore it is ſayd of them alſo: *In the ſeuenth day thou ſhalt reſt, that thine oxe and thine aſſe may reſt and be refreſhed.* But chiefly and aboue all this was commanded vnto them, that thereby (as by a ſure bond) themſelues might bee kept vnder obedience of this reſt, whom it did moſt of al concerne, when they did ſee that *the beaſts* themſelues might not breake beyond the libertie of it, of whom notwithſtanding the Lord had a leſſe principall regard, but as they might be ſeruiceable vnto men in this behalfe. Euen

The cattell muſt reſt vpon this day.

Exod.23.12.

uen as Master *Caluin* doth very plainly lay it foorth, in-
Caluin.Upon Deut.5.ser.35. treating of this matter: *This was to the end the Iewes, seeing the stables closed vp, should be put in minde to say: God setteth here before our eyes this signe, euẽ in the brute beasts, and this is to the end that wee on our part should be the better kept and holden in his service. Thus it behoued the Iewes deeplie to weigh euen in the brute beasts this visible signe, which was giuen to the ende this might restraine them so much the more, and that they should be admonished by this meane to obserue the Sabbath day with all reuerence.*

Ionah.3.7. And thus as in the daies of *Ionah*, when the King of Niniue proclaimed a fast, he sayd: *Let neither man nor beast, bullocke nor sheepe taste any thing, neither feede, or drinke water, but let man and beast put on sackcloth*, that by the sight of it, they might be taught the greatnes of their sinnes, and be the rather moued thereby to a more earnest
Exod.19.12. repentance for the same. And as in the giuing of the law, when the Lord would strike into the hearts of all the people, a reuerence of his maiestie, that they might the more obediently receiue his worde, and content themselues with that manner and measure of reuealing himselfe vnto them, that hee was then purposed in his wisedome to vse towards them, and knew to bee most expedient for them: and therfore would not haue them come neere the mountaine to gaze, and too curiously to search after that, which was not lawfull for them to know: and therefore commanded *Moses* to set vp markes vnto the people round about the Mount, charging them also not to breake out beyond them, vnder the paine of a most execrable death: and therefore would haue the very beast that should touch the mountaine bee stoned, or striken through with darts, to moue the people vnto a deeper consideration of it, for whose sake onely euery thing there was then done. Euen so here, that all men might most carefully obserue that rest vnto the Lord, which is so acceptable vnto him, hee commaunded the

brute

bruit beasts and vnreasonable creatures to rest, not that he had any care of them in giuing his law (to whom it doth not appertaine) but hauing a singular regard of his people, and therefore taking away from among them all things that might bee any occasion to withdraw them from the obedience of this rest, euen the working of the *cattell*, and giuing vnto them all the good meanes, that might make for their better proceeding herein, euen the *resting of the oxe and the asse*.

For which cause also he commanded that the *strangers*, borne out of the stocke of Israel, nor of the linage of the Iewes, yet now adioyned vnto that people, and being vnder their gouernment, should, howsoeuer in other things they knew not the true God of Israel, neither did serue him according to his word, yet in this should at leastwise bee subiect to the outward discipline and order of the Church, and haue their rest common with them, that thus the Church, whom the Lord especially regarded, whither soeuer it did looke, and cast her eyes, might haue nothing as a snare to entangle her by beholding the *strangers and cattle* to worke, when themselues did rest. And for the same cause, he bound the strangers, as well as his owne people, to the outward obseruation of other lawes and statutes, so farre forth, as did make for the vniformitie of the Church, and edification of it in godlines by their example.

And the strangers that be of another religion.

Whereunto agreeth that, and is almost the same in words, which Master *Caluin* writeth in his sermons of this matter. *For wee know* (sayth he) *that if things contrarie to the seruice of God be permitted, although one shall happilie say, these which offend are not of our societie and companie, we shall notwithstanding by their euill examples, be induced to follow them: if the strangers had beene permitted to labour among the Iewes, what might haue happened thereby? The Iewes would haue had dealings with them, and so haue defiled themselues, they would haue made small*

Caluin. vpon Deut. 5. serm. 35.

difference

difference betweene this day and others. For when examples are set before our eies, we are easily led away to that which is euill. And in the same place a little after hee thus concludes, *So then to the ende, all such occasion of transgressing against this rest, might be remoued, and that this day might bee obserued with greater reuerence, as God willed that the beasts and cattel should rest, so commandeth he that the strangers doe the like, although they were of another faith and religion.* And as the Passcouer, though it were a Sacrament only belonging vnto the Iewes, and the difference of meates, and of cleane and vncleane thinges was proper vnto them, yet the Lorde would haue the strangers that dwelt among them be subiect to the same lawes, for the good of his people, and so that otherwise he would not haue them to haue any dealing with them, (for he threatneth to cut them off from his people) which appeareth, as in other places of the Scripture, so Exod. 12.19. and Leuit. 17.12.15. All which doe euidently declare, that the Lorde would haue this holy Sabbath of rest, without all interruption and gainsaying, to be duely obserued on all sides, when vnto the particular commanding of all estates, by name to *rest*, he hath adioyned *the beasts and the strangers*, vpon whom he layes the like charge.

The ground also had her Sabbath & rest

And to make an end of this matter, that the excellencie and dignitie of this rest, nay the necessitie of it may be knowne farre and neere to be so great as it is indeed, the Lord did commaund the ground *to keepe her sabbath and rest*, and so vpon it, did engraue the liuely image of this true rest, that by this babish instruction (meete for the time) they might learne of what moment & waight the Sabbath was, when as thus al creatures should stoup and doe homage vnto it, yea the very insensible ground should not bee free from the subiection of it: as it is at large in many wordes set downe by *Moses*, *Sixe yeares thou shalt sowe thy fielde, and sixe yeares thou shalt cut thy*

Leuit.25.3.

vine-

vineyeard, and gather the fruite thereof. 4. But the ſeuenth yeare ſhall be a Sabbath of reſt vnto the land, it ſhall bee the LORDS Sabbath, thou ſhalt neither ſowe thy fielde, nor cut thy vineyard, that which groweth of it owne accord of thy harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt left vnlaboured, for it ſhall bee a yeare of reſt vnto the lande. All which thinges thus at large vnfoulded and layd forth before our eyes, may determine and make an ende of this matter, if vnto them I doe adde this one thing: that whereas men might haue gone about to withdraw their obedience from this reſt, defrauding the law (as it were vnder a vaine pretence of reſting themſelues) whiles in the meane ſeaſon they did abuſe the labour of their ſeruants, their cattel and the ſtrangers, to the doing of many of their owne works vpon the Sabbath, contrarie to the true intent of the law giuer; hee is not contented to haue in moſt plaine wordes forbidden them to worke themſelues, but (becauſe whatſoeuer they doe by others, they are ſaid to doe it themſelues, and it is accounted vnto them as their owne worke) hee forbiddeth them alſo to doe their worldly buſines vpon the Sabbath, by their ſeruants, by their cattel, and by the ſtranger, and contrariwiſe commandeth them to reſt, (as it were) in the perſons of euery one of theſe.

So that the ample and full meaning of this comandement concerning the reſt is, that wee worke not at all, neither directly nor *indirectly* in our owne perſons, or by *others* openly, or *couertly*, or *vnder hand* as it were, not onely abſtayning from worke our ſelues, but *not ſetting labourers to worke for vs*, not thinking it to bee ſufficient if we trauell not our ſelues, when in the meane ſeaſon, we cauſe *others to runne, and ride, and goe for vs*: which is to bee marked of vs ſo much the rather, becauſe that in any which make ſome ſhewe of religion, and would ſeeme to be deuout in this, do notwithſtanding through

We muſt not compell others to worke for vs, and ſo to do our buſines by them.

a grosse ignorance, & palpable hypocrisie deceiue themselues and others, in doing many thinges by their seruants and others, *sending them to fayres, causing them to worke in harueſt, & appointing them to other busines*, which themselues are ashamed of, and therefore will not so much as once bee seene in them. Therefore wee must not *compell others to worke for vs*, as for example, (that we might see it in one kind, and thereby iudge of the rest, I will take that which is too common euery where) wee must not *enforce Taylors and shoomakers*, to worke for vs vpon the Sabbath, by too straitly exacting, that we haue our apparell vpon that day, though they truly tell vs, and we should in loue beleeue them, that they cannot compasse it against such a time, or cause them to trauell for vs vpon that day, in bringing home of our stuffe, whereas other daies are appointed for such purposes. And that wee might yet better vnderstand it in another kinde, the *master* when hee is driuen of necessitie to leaue some of his seruants at home, when the rest goe to the Church, may not vnder this colour *inioyne him so many thinges* to doe in his absence, that he cannot in any tolerable manner sanctifie the Sabbath, and obserue the rest though he would, but leauing onely such things as of necessitie must be done, it is in his choice to rest if he will.

Obiection. And whereas men doe reply that it is all one whether they command them any thing to doe or no, because they be not so wel occupied as they shuld, & it were better for them to be doing somthing, then to sit idle.

Answer. Surely if we compel them to work by ouer charging them, they cannot rest though they would, but if wee giue them libertie, and there be no default in vs, then if they will not make conscience of keeping this commaundement, at least wise our handes are free from their bloud, it shall be vpon their owne heads. And when wee thus giue them libertie to rest, our meaning is not to nourish them in idlenes, but to set them free from all other thinges, that

they

they might attend vpon the works of the Lord. Neither muſt maſters deale ſo cruelly with their ſeruants, as to ouerlay them with their owne buſines the whole weeke, and to holde them to it ſo ſtraitely, that they will giue them no time to doe any thing for themſelues (though there be neuer ſo great need) but onely the Sabbath day, and ſo hinder them from keeping their reſt: and indeede for the moſt part this is onely the ſeruants day, what time ſoeuer hee can gaine vpon it, from his maſters buſines, that is his own, and none but that, and therfore many of them are driuen to doe many thinges vpon that day for themſelues vnwillingly, which otherwiſe they would not doe at all, as trauelling to their friends, mending their apparell and ſuch like.

Many do thus abuſe their ſeruants.

So that in this reſpect we haue iuſt cauſe to complaine, as they did in the councell at Paris, *Dies Dominicus, vtcunq; à quibuſdam dominis venerandò cuſtodiri videtur, à conſeruis, ſeruitio eorum preſſis, perrarò debito honore coli videtur. Howſoeuer it may appeare that the Lordes day is ſome thing reuerently kept of ſome maſters, yet of their ſeruants, (whom they abuſe and oppreſſe in their ſeruice) we ſee it very ſeldome times to be kept as it ought.* But this commandement doth teach vs, that maſters and gouernours muſt be ſo farre from cauſing their ſeruants to work vpon this day for themſelues and others, that they muſt not leaue it indifferently to their ſeruants to chuſe, whether they will worke or no, but they are charged to ouerſee them, and looke vnto them ſo, that they may be ſure that they doe reſt indeede, and to keep them from work, yea though they would fall vnto it of their owne accord. For though the commaundement of reſting belongeth generally to all, and therefore the ſeruants, and children are named, yet the ſpeech is directed vnto the father and the maſter, that they might looke to the execution of it, when as it is ſayd: *In it thou ſhalt doe no worke, thou and thy ſonne, and thy daughter, thy manſeruant, and thy maid-*

Concil. Pariſ. lib. 1. cap. 50.

But the maiſters are guiltie of their ſinne.

ſeruant. And as they haue authoritie ouer their ſeruants and children to commaund them, and to puniſh them if they diſobey, ſo he chargeth them to exerciſe their dominion ouer them in this, in compelling them to obey the commandement of God, who hath ſet them ouer them in his roome to that end, which if they neglect to doe, the ſinne of the children, and of the ſeruants ſhall kindle the fire of Gods wrath againſt them, the flame of which ſhall breake out to the deſtruction of the fathers, and maſters alſo, becauſe they haue their part in the ſin, by not keeping them in obedience vnto God, whom he placed vnder them for the ſame purpoſe.

Thus wee may vnderſtand that this commandement of reſting, is ſo large and ſtretcheth it ſelfe out ſo farre, that it reacheth vnto men of all ſorts, ages, degrees, ſexes and callings, in ſo much that none can be aduanced ſo high, that he ſhould bee without the reach of it, nay the higher hee is in calling, and the more he hath vnder his gouernement, the more ſtraightly is hee bound vnto it, not onely to obſerue that in his owne perſon, but in all them that bee committed vnto him: and concerning all inferiours, either ſeruants, children, labourers, artificers, or any other, that do not worke for themſelues, but for others, that their inferioritie and ſubiection will not excuſe them in doing any worke; for they alſo are eſpecially ſome of them particularly named in the commandement, and the other are included in it, and they muſt remember that which hath beene ſpoken before, that they are not onely the ſeruants of men, but alſo and eſpecially the ſeruants of God, who hath created, redeemed, & doth preſerue them, & hath as great care of them as of others, & will be ſerued of them as wel as of any other, & will therefore reward all equally alike, for *there is no reſpect of perſons before him:* And therefore as they feare to diſpleaſe men, who haue authoritie to puniſh them, ſo let them eſpecially feare to diſpleaſe the Lord, who hath power

The commandement of ſuperiours doth not excuſe the inferiours in working for them vpon the Lords day.

power to throw body and soule into hell.

Therefore let men away with these pretences, which will not serue to say: I am vnder authoritie, & therfore must obey: alas I would faine do otherwise, if I could, & I am thus commanded: what would you haue me to do? I grant it is a grieuous thing to be thus punished, and that which must cause vs to mourne before God for our sin: but yet when men commaund vs to worke at the same time, that the Lord would haue vs to rest, we must with all humilitie and reuerence answer them, as the Apostles doe in the like case, *Whether it be right in the sight of God, to obey you rather then God, iudge ye.* And we must be willing rather with patience to suffer their displeasure, to beare their rebukes and chidings, yea to vndergo all their chastisements and corrections, then to bee drawne one foote from this obedience to God, which he requireth at our hands, and will not leaue vnrewarded with manifold blessings both in this world, and in the world to come. Act. 4. 19.

Moreouer, as the houshold gouernour is charged to see, that all his familie do rest vpon the Sabbath, as much as lyeth in him: so the rulers in the Common-wealth are bound so much the more, to see the same performed of themselues, and all the people, by how much the Lord hath giuen them more means in their hands to performe it, both because their authoritie is greater to commaund, and their power mightier to punish them that doe disobey. And indeede this is that which is ment in the words of the Commandement: *That is within thy gates.* For euen as the walles and the gates of the citie are the furthest part of it, and whatsoeuer is within the gates, is vnder the gouernment of him that ruleth the citie: so by a figuratiue speech he meaneth the vtmost coasts, and the furthest border of the iurisdiction of any, euen vnto the very gates of it, as it were: and when he sayth, *within thy gates*, he speaketh by name to him that is ruler within the gates, that he should diligently looke vnto all them that

Magistrates are bound to restraine the people by lawe from working vpon this day.

be vnder his gouernment, that they doe obserue the rest of the Sabbath, as well as himselfe, yea euen vnto the stranger, and him that is not of the same countrie and religion, yet now as he enioyeth the benefit of his gouernment, so he should yeeld to this outward practise of the Church at least, that hee doe rest together with them, that so it might no waies be broken, neither publikely, nor priuatly, in the household, nor in the Common-wealth, by the freedenison, nor by the stranger.

The Prophet *Ieremie* spying this abuse of the Sabbath in his time, speaketh first vnto the Princes of Iudah, saying: *Heare the word of the Lord ye Kings of Iudah.* And Master *Caluin* vpon this place noteth, that he was commanded to begin with the King himselfe, *because he* (as hauing authoritie) *should represse so great licentiousnes.* Therefore it behoueth al Princes and Magistrates, that be in higheſt authoritie, to prouide that *lawes bee enacted for the preseruation of this rest*, with ciuill punishments to be inflicted vpon them that shall breake it, according to the qualitie of their offence, and that both themselues, and *other the inferiour officers*, should euery one of them within their circuite, looke diligently vnto the faithfull *obseruation of such wholsome lawes*, by al the subiects throughout the whole realme: by which meanes, as a great many sinnes might bee preuented, that they should neuer bee committed, so the Common-wealth might be preserued from many grieuous punishmẽts and common plagues, which either haue alreadie come vpon it, or doe most iustly hãg ouer the head of it, for the neglect of the same. By which meanes it might come to passe, that there should bee no *Faires* kept vpon that day, no *trauailing* thitherward, no such common *carrying of wares* from towne to towne, as is; no such *haunting of Tauernes, Alehouses and Innes, no buying & selling of victuals any where:* no such making of *Marriage dinners*, and other needles *feasts:* riding and going vp and downe, no such work-

Iere.17.20.

ing

ing in the time of *hayfield, and harueſt*, in the fields, and at other times in the *ſhops of Taylors, Shoomakers, and others.* If vnto thoſe good lawes that we haue alreadie in this behalfe, others that bee wanting, might bee adioyned vnto them (which we pray for, and hope ſhall be in time) and for the good execution of euery one of them, diligent inquirie might be made at the generall aſſiſes, and quarter Seſſions, in euery ſhire throughout the whole land, as for the keeping of other lawes, ſo of theſe, and the malefactors and offenders this way might be ſeuerely puniſhed, that others might feare to offend by their example, the mouthes of the wicked might be ſtopped, offences vnto the godly remoued, & ſin taken away frō among vs. And this is that which they in the Councel of *Paris* laboured to effect, when they ſayd, *That they would humbly ſue vnto the Emperours highneſſe, that the authoritie and power, which was in them ordained of God, for the honour and reuerence of ſo great a day, might ſtrike feare into all men*, that they might not fall into ſuch breaches of the day, as are there named, euen the very ſame almoſt, which I haue here ſet downe, becauſe (as they doe alleadge there) *whiles men doe commit ſuch things, they both ſtaine the honour of Chriſtianitie, and doe open the mouthes of blaſphemers, to ſpeake euill of the name of Chriſt.* *Concil. Pariſ. lib. 1. cap. 50.*

Vnto the which that you might be the rather encouraged, & take it vpon you happily in the feare of God, I doe moſt humbly vpon *meekenes beſeech you (vpon whoſe ſhoulders the whole burden of the common wealth doth lie) that you would enter into the deepe conſideration of ſo weightie a matter, according to the ſage and aduiſed wiſdome that is within you: and that amongſt your manifold and earneſt conſultations, this might not bee the laſt, as it is not the leaſt. And therefore that you would ſet before your eyes as a great many of other things, which the ſcripture doth affoord, that might perſwade you vnto it, ſo eſpecially that worthie example and practiſe of the famous and renowned *Nehemiah* prince.

* My knees.

The great zeale of Nehemiah in this behalfe is a worthie example to follow.

Nehe.13.15. *prince of the Iewes*, after their returne from the captiuitie, as it is set downe in the last chapter of that booke, where he thus speaketh of himselfe. *In those daies saw I them in Iudah, that trode wine presses on the sabbath, and that brought in sheaues, and which laded asses also with wine, grapes and figges, and all burdens, and brought them into Ierusalem vpon the sabbath day; and I protested to them in the day that they solde victuales.* 16. *There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the sabbath vnto the children of Iudah, and in Ierusalem.* 17. *Then reproued I the rulers of Iudah, and saide vnto them. What euill is this that ye doe, and breake the sabbath daye?* 18. *Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie? Yet yee encrease the wrath vpon Israel, in breaking the sabbath.* 19. *And when the gates of Ierusalem began to be darke before the sabbath, I commanded to shut the gates, and charged that they should not bee opened till after the sabbath, and some of my seruants set I at the gates, that there should no burde̅ be brought in on the sabbath day.* 20. *So the chapmen and marchants of al marchandize remained once or twise al night without Ierusalem.* 21. *And I protested among them, and said vnto them, why tarrie ye all night about the wall? if ye doe it once againe, I will lay hands vpon you. From that time came they no more vpon the sabbath.* In which words is fullie described vnto vs a most liuely picture, both of that religious boldnes, and zealous courage that should be in a magistrate, bending al his force to the suppressing of such abuses as doe most dishonour the name of God, as the breaking of the sabbath, and also of the good blessing, and prosperous successe of God vpon the worthie labours, and Christian interprises of all such. For though this abuse of prophaning the sabbath (*by breaking the rest of it*, so many waies as we see) was so vniuersall, and that through the iniquitie of the time preuayled so long, that it had gotten a strong head, and could not bee bridled

led at the first, (for though the gates were shut, yet they tarried without at the wals all night, hoping to come in in the morning with the formost, according to their former custome, (so obstinate and peruerse were they in their wickednes) yet when hee was as constant in Gods cause, which he knew he had taken in hand, as they were froward in their sinne, God gaue him to deale so wisely (being not discouraged) first, *by proclayming the lawe of resting*, which he knew before was in the word, then by *threatning imprisonment* vpon them that would not keep it, commanding the inferiour magistrates to looke to the execution of it, and rebuking them for their negligence, and sloth in it, in former times; fearing them by the consideration of Gods iudgement, euen their present captiuitie, which came vpon their forefathers, from the which they were not all returned, and into the which or some other they might fall againe, because of this one sinne) that hee preuayled with them, euen as it is set downe, to his great commendation, and to the singular incouraging of all Christian Magistrates in their offices, to the vnspeakeable comfort of the church, and the immortall prayse of God, that *from that time they came no more vpon the sabbath*. A worthie reward for so noble an enterprise, an honourable triumph for so rare a conquest.

What good successe God gaue him in it.

And if we doe see so happie an ende of the trauaile of one man, in so corrupt a time, dealing against a sinne so deepelie rooted, so publickely defended by the practise of the common people, so generallie winked at by the inferiour magistrates, and that in Iudah and in Ierusalem: what hope might wee haue of the blessed endeuours of so many *Nehemias*, in a time more religious, among so many worthie gouernours in the Church and commonwealth, if our sinnes did not hinder it, and if they would deale in the faith and zeale and constancie of *Nehemiah*, and wee would helpe them with our prayers. That so first of all it might bee established by a generall meeting

of all estates, ciuill and ecclesiasticall, as it was in his dayes, *by the Priests, Leuits and chiefe of the people, that none should doe any thing contrarie to the obseruation of the sabbath, no not vnder the pretece of dealing with strangers,* and then that those lawes might be diligently executed with great seueritie vpon all transgressors, *yea, though they were strangers, as they were in his time,* rebuking, and sharplie punishing all inferiour officers, by whose negligence the faulte should bee committed, as hee did with great grauitie and moderation.

Nehe. 10. 3. 9. 14.

So then, to drawe this whole treatise into a narrowe roome, and to shut it vp in a worde, the summe of all is, that the Lord hath commanded so precise a rest vnto all sortes of men, that it may not by any fraude, deceite or circumuention whatsoeuer be broken, but that hee will most seuerely require it at their hands vnder the payne of his euerlasting displeasure. And this is the first duetie here required, that both wee our selues, and all vnder vs doe vpon the seuenth day rest from all such workes, as by vertue of our callings appertaine vnto vs, vpon the other sixe; and this is the thing that wee should bee perswaded of.

Obiection. If men should thus rest from all worke, how should they liue?

But now if any vngodly man through the couetеousnes that is in him, cannot yeeld vnto this, because hee sauoureth not the things that bee of God, but is worldlie minded, and therefore is ready to obiect *and say, if we doe not labour, how shall we eate?* you see the world is hard, and things are at a great price, and we haue a charge of wife and children that must bee cared for, and when wee haue wrought sore the whole sixe dayes, it will scarsely find vs bread, therefore what reason is it to binde vs from working vpon the seuenth? And why may not a poore man then earne a pennie, as well as at any other time? What? I thinke you would haue vs to starue. It is true in deede (as M. *Caluin* saith:) *That all of vs naturally are of that minde, that if we endeuour to mounte on hye to the heauenlie*

Caluine vpon Deut. 5. serm. 33.

lie life, and bestowe our studies herein, we thinke we shall dye for hunger, and this shall be to turne vs from our profites and commodities. For (as hee further saith) the diuell commeth alwaies to perswade vs, vnder this shadow and wilines, that if we imploy our selues to the seruice of God, we must needs dye of famine, and that we liue to be pitied of others for our miserie. Therefore for answer, I first of all say as he doth. Answer. *Of a truth we cannot serue God, except we cast from vs these worldly cares, which presse vs downe ouermuch:* then I doe further adde, that surelie here we haue neede of faith to beleeue, *That godlines hath the promises of this life, as well as the life to come,* and that *if wee will first seeke the kingdome of God and his righteousnes, all needefull things shall be giuen vnto vs.* And therfore if we rest vpon the *seuenth day*, because the Lord hath cõmanded it, he will so blesse & multiplie the things that we haue, that we shal receiue from him our daily bread vpon that daye, as well as vpon any other. For if the seruant that hath trauailed al the dayes of the weeke in his masters seruice, may looke for his ordinarie foode and wages vpon the Lordes daye though he rest thereon: then may we much more looke for this iust and mercifull dealing from God. And that we might beleeue it the rather, let vs remember the promise which the Lord maketh to the Israelites in the like case, when he commanded them to let their ground rest from plowing and tilling the seuenth yeare, as it is plentifully recorded by *Moses: Sixe yeares thou shalt sowe thy fielde; and sixe yeares thou shalt cut thy vineyard, and gather the fruite thereof.* 4. *But the seuenth yeare shall bee a sabbath of rest vnto the land, it shall be the Lords sabbath: thou shalt neither sowe thy fielde, or cut thy vineyard.* 18. *Wherfore ye shall obey mine ordinances, and keepe my lawes and doe them, and ye shal dwel in the land in safetie.* 19. *And the land shall giue her fruite, and yee shall eate your fill, and dwell therein in safetie.* 20. *And if ye shall say, what shall we eate the seuenth yeare? for we shall not sowe, neither gather in*

1. Tim. 4. 8.

Matth. 6. 33.

Leuit. 25. 3.

our increase. 21. I will send my blessings vpon you in the sixt yeare, and it shall bring forth fruite for three yeares. 22. And ye shall sowe the eight yeare, and eate of the olde fruite vntill the ninth yeare, vntill the fruites thereof come, yee shall eate the olde. Where wee see how the Lorde doth aboundantly promise to supplie the want, that might haue seemed to come vpon them by resting the seuenth yeare, with a treble blessing vpon the reuenewes of the sixt, which thing also he did most plentifully performe so long as they obeyed, euen so no doubt the Lord will increase the wages of a poore man earned by his faithfull labour in his calling vpon the sixe dayes, that it shall suffice him for the seuenth also, so that for want he shall not neede to worke vpon it.

Caluin in Leuit. 25. 20.

And here I must say as Master *Caluin* doth: Nunquam Dei præceptis morigeri erunt homines: *Men will neuer be obedient vnto the commandements of God, till their distrustfulnes bee corrected, and men are alwaies wittie enough to pretend many things, why they should not obey: but here was a speciall promise, that no lacke should come to the Iewes by resting vpon the Sabbath: whereof he had giuen them a sure pledge long agoe in the desert, when on the day before the Sabbath, a double portion of Manna was giuen to all that gathered.* And wee haue not seene men that haue been painfull indeed driuen to that necessitie, that for the supply of their want, they haue been compelled to labour vpon the seuenth day: But contrariwise, wee may many times obserue, how they that are so wordly vpon the seuenth day, doe not so greatly prosper, but though they gaine one way, they lose another. But bee it that it were not so, and that they alwaies gained, be it neuer so much, yea the whole world, if it were possible, and in the meane season lose their owne soule, through their disobedience, what will they giue for the redemption of it? *This ought to serue vs* (as Master *Caluin* setteth it downe in his sermons very largely, and very pithily, whose words there-

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fore though they be many, I will recite) *as a principle, to stir vp vs to follow that which God hath cõmãded vs. For the chiefest thing which stayeth vs from ordering our life to the obedience of God, is this, that being too much wedded to our selues, we thinke this shalbe against our profite: and wee will alwaies prouide, how soeuer the case stands, for our commodities in those things, which appertaine vnto the world. Behold how men cannot followe God, but rather forsake him, & draw cleane backward from his law, for that they thinke if they serue God they shall neuer thriue. Now this is so wicked an vnthankefulnes, that it serueth to aggraunate an hundreth times more our rebellion: what must we doe then? Let vs note well, that wee shall not bee able to serue God with a franke and free courage, except we be resolued, that he prouideth for our whole life, and that he will not forget vs, as it is spoken in the person of Ioshua: For the Apostle to the Hebrewes applieth this doctrine to all the faithfull, yea to draw them from ouermuch care, and carking, he sayth: Thy God will not faile thee; he will not forget thee. So that if once we can bee perswaded, that God watcheth ouer vs, and that he will liberally prouide for our necessities, it is certaine, we shall not be so busied in our earthly affections, and we shall not bee so easily turned from serning of God, we shall not be hindered to meditate and thinke on the heauenly life, we shall so passe through this world, as to vse the creatures thereof, as if wee vsed them not, because wee knowe alwaies, that wee ought to make our race further.*

Caluin vpon Deut. 5. Ser. 35

Ioſh. 1. 9.

Heb. 13. 5.

Many also take great libertie to themselues vpon that text, where there is mention of *a Sabbaths daies iourney*: concerning which first of all, it is not agreed vpon how farre that was, Master *Caluin* vpon it sayth, *it was but two miles*, and of that iudgement are most of the Latin interpreters. Doctor *Tremelius* in his notes vpon this place, sayth, *it is but one mile*, & that he proueth both by the *Syrian paraphraſt*, & out of the Iewes *Talmud*, & other Rabbins. So that by this rule, mens iournyes must be shorte-

Obiection.
Answere.
Act. 1. 12.

Teſt. Syria.

ned a great deale lesse then they be, except they haue better proofe. Besides, Master *Caluin* sayth in the aboue named place, that *there was no such thing prescribed in the law:* And S. *Hierome* sayth plainly, it was but a tradition of theirs, and especially of two Rabbins, *Atriba*, and *Simon Heli*.

Hierom. in resp. ad Algas. quæst. 10.

Therefore let vs not shut our eyes against so plaine a trueth, and to day when we heare the voyce of God, let vs not harden our hearts, but subscribe vnto the veritie of it, by our practise: and let vs be willing to rest from al earthly affayres vpon the seuenth day, and not to entangle our selues with any thing, according to that which wee haue seene thus plentifully proued vnto vs. All which must so bee taken, not as though my meaning were, that there should be nothing at al done, and that it were vtterly vnlawfull to doe any thing at all: For certaine bodily labours were al waies permitted vpon the Sabbath, yea euen then, when the rest was most exactly required of the Lord, and precisely obserued by men: as appeareth by that which is written in the Gospell by S. *Matthew*, in many words: *At that time Iesus went on a Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of corne, and to eate. 2 And when the Pharisies sawe it, they sayd vnto him: Behold thy Disciples doe that which is not lawfull to doe vpon the Sabbath day. 3 But he sayd vnto them: Haue ye not read what Dauid did, when he was an hungred, and they that were with him? 4 How he entred into the house of God, and eate the Shewe bread, which was not lawfull for him to eate, neither for them that were with him, but onely for the Priests. 5 Or haue ye not read in the lawe, how that on the Sabbath daies the Priests in the temple breake the Sabbath and are blameles? 6 But I say vnto you, that here is one greater then the temple: wherefore if ye know what this is, I will haue mercie & not sacrifice, ye would not haue condemned the innocents.* Saint *Marke* recording the same storie, addeth this: *The*

All bodily labour is not forbidden vpō this day.

Matth. 12. 1.

Sabbath

Sabbath was made for man, and not man for the Sabbath, Mark.2.27.
28. *Wherefore the sonne of man is euen Lord of the Sabbath.*
But S. *Matthew* proceedeth further in the forenamed chapter, to declare the doctrine concerning such works, as may be done vpon the day of rest, by the practises and speeches of our Sauiour Christ. For he addeth: *And Iesus* Matth.12.9.
departed thence and came into their Synagogue. 10. *And behold there was a man which had his hand dried vp, and they asked him saying: Is it lawfull to heale vpon the Sabbath day, that they might accuse him?* 11. *And he sayd vnto them: what man shall there be among you that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will not he take it and lift it out?* 12. *How much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.* 13. *Then sayd he to the man, stretch forth thy hand; and he stretched it forth, and it was made whole as the other.*

This portion of holie scripture doth shew vnto vs, that certaine workes may be done vpon the Sabbath (and in part what they are): therefore as from this and such like places, wee doe rightly take libertie vnto our selues, to worke in certaine cases vpon the Sabbath, so we must be warie that we take no other libertie, then that which the word affoordeth, if we be desirous in good conscience to approue our selues before God, and to iustifie our doings in the sight of men: so that wee may not vnder this pretence presume that euery thing is lawfull, because something is permitted, abusing Gods liberalitie, and our owne libertie, turning it into carnall licentiousnes, & worldly prophanenes. But (seeing we haue heard in how many places, and how straightly the Lord requireth that all men should rest) wee might bee assured that the thing which wee doe, is of the nature of those which are permitted vnto vs, and that we haue good ground for it, not rashly aduenturing vpon things, and doing them at all aduenture (as it were) and because wee our selues in our

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owne corrupt reason, haue so conceiued of them.

Therefore we shall learne out of this scripture, what things may lawfully bee done of vs, without the breach of the commandement *of rest*. First of all such bodily labours are permitted, as doe immediatly and directly concerne the worship of God, and without the which hee cannot be serued of vs according to his worde: For this cause it was permitted vnto the Priests, nay they were commanded to slay beasts, and to prepare them for sacrifices, and offer them vp according to the lawe, about the which they tooke so much the more paines vpon that day, then vpon any other of the week, by how much the sacrifices were increased: for besides the daily sacrifices, morning and euening, there was *a speciall sacrifice for the Sabbath*, and all this being commaunded in the lawe, our Sauiour Christ sayth, *They in doing of it were blameleſſe*, therefore whereas hee sayth that the priests in the Temple breake the Sabbath, hee doth not meane that they did so indeed: (For hee affirmeth that they are blameles) but speaking according to the meaning of the Pharisies, who would condemne the fact of his Disciples in gathering the eares of corne to satisfie their hunger, saith, if euery bodily labour bee a breach of the Sabbath, then the Priests in the Temple brake it, but they are blameleſſe in so doing, therefore they brake it not. Thus we doe grant, that *men may trauaile to the places of Gods worship*, where the publike assemblies and meetings of the Church bee, because otherwise they cannot ioyne with them in the communion of the worde, sacraments, and prayer, and though they be farre distant in situation of dwelling from the common place of meeting, yet it is permitted vnto them to trauaile by land, or by water, on horsebacke, or on foote thereunto, nay they are commanded to doe it, and they may not vnder the colour of a long iourney tary at home idly taking their ease. For euen as the slaying of beasts, is meerely in it owne nature

As that which directly pertaineth to the seruice of God.

Numb. 8. 9.

As going to Church though it be farre off, to preach or heare Gods word.

ture a worldly and bodily labour, yet the Temple which was sanctified did change the nature of it, and made it holy: so to trauaile and to ride, or goe to and fro vpon the Sabbath is altogether painefull, and laborsome to the body, but to take this paines, to preach or to heare the word, maketh it an holy worke, and is warranted by the scripture: as in this very place, wee see how our Sauiour Christ and his disciples trauaile from towne to towne to preach the Gospell, aud take such paines, that they are hungrie and faint in the way.

In like manner that all things might be done in order and comelines in the Church (as it is meete) and therefore that the whole congregation might meete together at one time, there must be some notice giuen of it to the people by the sound of some thing: For the which purpose, as the trumpets and hornes of the Priests and Leuites were ordained vnder the law: so we haue the *ringing of belles* amongst vs. Therefore I do not see how the common iangling of belles that is vsed in too many places, and the disordered ringing at other times of the Sabbath, and for other ends, should bee a worke of the Sabbath, and how it can then be iustified, yet the ringing of one bell according to the custome of the place at one time, and the same or some other at another time, to call the people together, that they might come with one consent (as it were one man) (which meeting would otherwise be scattered and confused) that so all might bee present at the seruice of God frō the beginning to the ending, & as it is rightly called common prayer, so it might be common to all indeede, and not priuate to a few, this ende maketh the labour acceptable vnto God, & though it be a worke, yet it hindereth not the obseruing of *the rest*, commanded vpon that day.

And lering bels to call mē to the Church.

Moreouer, God hath giuen to men libertie vpon this day, to prepare that food which is meete and conuenient for euery one, that their bodies being thereby comfor-

And to prepare necessary and conuenient foode for euery one.

tably refreshed through Gods blessing, they might bee the rather thereby fitted vnto the cheerefull proceeding in his seruice, which otherwise through their weaknes, might faint, and giue ouer in the mids of it, for such is our nature, that we stand in need of a continuall repayring by the creatures, & that euery day: therfore though (as wee haue seene) the buying and selling of victuals, and carying of them to and fro was forbidden, seeing that the other sixe dayes are giuen vnto men for these purposes, yet the preparing of them, and making them seruiceable for the vse of man, according to the necessitie of euery one, is that which cannot bee done at other times, and yet men cannot want it, if they fruitfully hold out in sanctifiyng the Sabbath vnto the ende, and therefore this maketh it lawfull vnto all men, when they doe it in that manner, and measure that may most of all further them in Gods worship, which is the chiefest thing vpon that day to be considered, and vnto the which all other things ought to be referred. Thus our Lord Iesus doth maintaine the fact of his *Disciples in gathering the corne in the fields* against the cauils of the Pharisies, for they were wearie, and hungrie, and had no meate, neither place nor time to prouide any in, therefore they tooke that which was offered vnto them in the way, gather it and dresse it, (as it were) for themselues. And thus doth the Schooleman truely say of this place. *Excusat discipulos suos. Christ excuseth his disciples, who gathered the eares of corne vpon the Sabbath,* Propter necessitatem quam patiebantur, *because of the present necessitie that they were in.*

Thom. 2ª. 2æ. quæst. 123. art. 4.

And whatsoeuer the time present doth necessarily require, though it belong not to Gods seruice.

Last of all, and generally concerning this matter, what things soeuer the time presēt doth necessarily require to be done for our own furtherance, the commoditie of our brethren, or the benefite or preseruation of any of the creatures, which cannot be deferred vnto another day without losse or hinderance, neither could any waies be

proui-

preuided for before: (For the occasion was but newe offered) though they doe no wayes belong to any part of Gods seruice immediatly: Nay I will say more, and but the truth: though they doe keepe vs from it, or call vs away when we bee at it, yet they are permitted vnto vs, and we may lawfully doe them, though they be neuer so painfull and full of labour without any offence against the law of the Sabbath, wherein notwithstanding bodily rest is so straitly required, as wee haue learned. And therefore it is truely sayd, *Opus corporale, A corporall labor pertaining to the preseruation of a mans owne body, life or health, when it is necessary, breakes not the Sabbath.* Where hee brings in the example of *Helias* in this case, flying for the space of many Sabbaths together from the persecution of *Iezabell:* Such is the great liberalitie and mercy of God towards vs, that all men might bee left without excuse before his iudgement seate, that will not obserue *this rest of the Sabbath,* which when hee requireth of them neuer so exactly for their good, giueth vnto them notwithstanding so great libertie of working to encourage them thereunto; if not, at least to the stopping of their mouthes in their iust condemnation. And this is that which is spoken in this chapter, *That if the sheepe bee now in the ditch, it must bee presently holpen out, least it miscarrie.*

Thom. Aquin. ibidem.

Math. 12. 11.

Therefore that wee might see the trueth of this generall rule in some few particulars, for better edifying and instruction in godlines, though there may not be mustering and surueying of souldiers, trayning vp of men in the feates of warre ordinarily vpon the Sabbath, yet if the enemie bee now a comming, or bee alreadie in the campe, or hath layd siege to the walles, then it is lawfull with all force of men and munition of warre, to meete with him, to fight against him, and to defend our countrie, and to haue continuall watch and warde in armes for these purposes, the present necessitie requireth it, it

Example hereof.

cannot abide no delay. And herein also the same Doctor of schoole diuinitie (as they call it) sayth truely, *It is lawfull to make warre for the preseruation of the commō wealth, and defence of the faithfull:* Si tamen necessitas hoc postulat: *if necessitie doe require it; where he giueth this reason: for this were to tempt God, if any should in such an imminent necessitie abstaine from warre:* Sed necessitate cessante: *But when this necessitie doth cease, it is not lawfull to warre.* I will not say as hee sayth, *In diebus festis, Vpon the holy daies*, but *in diebus Dominicis*, *vpon the Lords dayes:* For as *Beda* sayth, *Necessitas excusat, Necessitie doth excuse the fact:* where he alledgeth the example of the Machabees, who did well vpon that day in defending themselues by armes against their enemies, and they made a decree at that same time, (as it is set downe in that historie) saying, *Whosoeuer shall come to make battell with vs vpon the Sabbath day, we will fight against him, that we dye not all, as our brethren were murthered in secret places.*

Tho. Aquin. ibid. quæst. 40. art. 4.

Beda in marc. 2. 23.

1. Mach. 2. 40. 41.

& 9. 44.

2 Againe, if any person be dangerously sicke, he ought to haue all such comforts as are meete for him, and therefore some must attend vpon him, others runne or ride to the phisitian, apothecary, or chirurgian, and all of them ought to trauaile or deale for him, when there is such need, and the disease bee so great, that the longer it bee deferred, the more shall the partie bee indangered, and the disease will grow more incurable. For this very example is brought by the aboue named Schoolema: *Opus seruile ad salutem alterius, non violat Sabbathum, A bodily labour that is taken in hand for the health of another, doth not breake the Sabbath*, & inde est, *and hereupon it is lawfull to giue phisicke vnto all men vpon the Sabbath day.*

Tho. Aquin. secunda. 2. quæst. 123. art. 4.

3 And that I might not stād long in the particulars which are infinite, if there bee any sodaine interruption of waters: if any casualtie by fire, vpon mens houses or goods

if any breaking into shops or houses by theeues, or such like, we ought so to meete with these present occasions, which by no wisedome could haue beene preuented at another time (for they were but nowe seene, nay they did but euen nowe offer and shewe themselues) as may most seem for the benefit of men in preseruing the creatures, which as they were made in the beginning, so are still to be preserued for his vse, neither can they decay without his great losse and hinderance, in so much that vpon these occasions men may not only be absent from the Church, but also if they were nowe in the mids of Gods seruice, might safely depart from it, yea somtimes vnto the leauing of no one person in the Church. And to this purpose is the similitude of a learned man: *Talis hæc causa, &c. Herein the cause that moones men is such, as in the day of a publike fast: wherein,* Si quis æger ieiunio corrumperet, nulla ratione reus tenetur. *If any man through sicknes be driuen to eate, and so breake the fast, in no wise he is to be condemned.* Beda in Mar. 2

Last of all, not onely men, but the brute beasts must haue all such duties performed vnto them, which of necessitie they cannot want, without their perill, as the cattell must bee foddered in the winter time, and the beasts must be milked at all times of the yeare, and *the oxe must be loosed from the stall, and driuen to the water.* And this is that which our Sauiour Christ meaneth, when he sayth in this chapter of Matth. *I will haue mercie and not sacrifice.* In the which place he doth not refuse sacrifices (for they were commanded by God) but he speaketh in comparison, as though he had sayd: The Lord had rather haue mercie shewed to men, then sacrifice offered to himselfe: so that comparing these duties, *mercie* with *sacrifice*, he preferreth the one before the other, and sayth, hee had rather haue this, then that, when both of them cannot be had together, but if the one bee performed, the other must bee neglected, then would he haue vs leaue the sacrifice, Many things of necessitie must be done to the cattell vpon this day. Luk 13.15.

crifice, and shew mercie in helping others.

Gen.2.24. So that as it is sayd, in another case: *A man shall leaue his father and mother and cleaue to his wife:* Not meaning that he should altogether forsake them, but shewing that the bond of marriage is greater then the bond of nature, betweene parents and children; and therefore the duties more necessarily required, he compareth the one with the other, and sayth, that if present duetie be required of me to my parents, and yet at the same time my wife standeth in neede of my helpe, so that I cannot doe both together, but must needes leaue one vndone, I must make choyce of the wife, as the principall, and forsake the father in comparison of her. Euen so the spirit of God here by sacrifice (as by one kinde) meaning generally the whole worship of God, he would haue vs so to offer it vnto him, as that in the meane season wee neglect no occasiō of shewing mercie vnto any of his creatures, which he offereth vnto vs, but rather first of all to shew mercie, and then to offer sacrifice. As he sayth in another place:

Matth.5.23. *First be reconciled to thy brother, and then come and offer thy gift.* For seeing that the whole seruice of God is ordained for this cause among many others, that we might be made more fit to helpe our brethren, and to shewe all duties of mercie vnto them, all other must giue place vnto this, when necessitie so requireth. According to that

Gualt. in Marc.2.Homil.22. which Master *Gualter* sayth: Omnia externa: *All outward things must giue place vnto loue, least wee lay a snare vpon them:* quos necessitas ineuitabilis aliò vocat: *whom inenitable necessitie doth call another way:* or at whose hands the present necessitie, that cannot bee auoyded, doth require another thing. And that this is the true meaning of the lawe of resting, appeareth more cleerely by that which Christ Iesus speaketh of it in the Gospell

Mark.2.27. after S. *Marke: The Sabbath was made for man, and not man for the Sabbath.* That is, the day of rest was appointed for the benefite of man, not onely of him, but of all o-

ther

ther creatures: and therefore it must bee so obserued, as may be most beneficiall vnto them, and *the rest* in it must giue place to them, and not they to it: so that it were against the meaning of the law-giuer to abuse *the rest* vnto the hurt of them, and that men should vnder the pretence of resting, withdrawe all their labour from them, who by present necessitie did call for it, and require it at our hands.

For seeing that the end of it is, that the creatures might bee preserued in their best estate (which without some rest, could neuer long continue) if now by labouring I preserue that, which otherwise, if I rested from helping it, would perish, I haue by labour attained vnto the very end *of rest*, which without labour I could not: and thus in labouring I haue not broken the commandement of *rest*, but kept it in one of the principall ends for which it was instituted: namely, the profit and commoditie of all the creatures here belowe. In which respect our Lorde Christ maintaineth the doing of his Disciples in gathering the corne, and eating it, for that thereby their fraile and wearie bodies being refreshed, and getting new strength (which otherwise would haue fainted, as wanting their ordinarie food) were made stronger, and more able to follow their master. Now, seeing that the Lord in commaunding to rest, had regarde to his creatures, that could not want it, namely, that the beasts might be made more seruiceable vnto men, and men more fit to doe duties vnto their brethren, and vnto God in their calling, because his Disciples were fitted vnto this by that labour, which necessitie put vpon them, and if they had not so laboured, they should haue been more vnfit: therefore in this worke the commandement of resting was not broken, nay it was especially obserued.

Thus as we haue seene the commandement of resting is so straight indeed, as it seemed best vnto his wisedom, who made all things for himselfe, yet in giuing it, he hath

had

had regard vnto our good: and therefore hath made it so large, that within the compasse of it, there is libertie giuen vs to doe all such things, as doe not directly hinder the sanctification of the Sabbath: or if they bee against it in their owne nature, yet necessitie that could not bee foreseene, nor deferred, crauing them at our hands, they are iudged to be farre vnlike vnto themselues, and haue as it were a new qualitie put vpon them: And here is the olde prouerbe of the heathen true: *Necessitas non habet feriás:* Necessitie as it is without lawes, so without holie daies. And though it bee so that we are giuen to take too much libertie to our selues, and therefore had neede to bee restrained vnto the full, and it were more profitable for vs to heare from what things wee should rest, then wherein wee may labour, yet there is a trueth in all things, which must bee knowne: and though some are readie to abuse it, yet therefore it must not be kept from them, who haue care rightly to vse it. For though they that bee ignorant, will be ignorant still, *yet wisedome shall be iustified of her children.* Which is to be considered of vs the rather, least any through a grosse superstition, should fall into the extremitie of the Iewes: of whom it is written, and namely of certaine heretikes called *Essei*, that they are ouer precise in this rest, so *that they dresse all their meate the day before: vpon that day they kindle no fire, they remoue no vessell:* Aluum non purgant: *they doe not ease themselues.* And in this respect, *Mattathias*, and the rest of the Iewes condemned iustly the fact of their brethren, who for lack of defence suffered themselues, their wiues and children, to the number of 1000. soules to bee slaine of their enemies vpon the Sabbath day. Concerning which fact of theirs, also a learned man sayth: *Superstitio fuit ex ignorantia: It was a superstition bred in them, for want of the true knowledge of the law of God.*

Cent. 1. lib 2. cap. 5.

Mac. 2. 34.

P. Ram. comment. de relig. lib. 2. cap. 6.

Hereunto also may bee referred, that which the most famous Historiographer and Diuine Master *Foxe*, reporteth

teth in his worthie booke of the Acts and Monuments of the Church: sayth hee, *Some English writers make mention of a Iew, who about the yeare of our Lord 1257. fell into a prime at Tuxbury vpon a Sabbath day, who for the great reuerence he had to his holy Sabbath, would not suffer himselfe to be plucked out: and so Lord Richard Earle of Glocester, hearing of it, would not suffer him to bee drawne out vpon the Sunday, for reuerence of the holie day: and thus the wretched superstitious Iew remaining there till munday, was found dead in the dung.* Therefore let vs acknowledge the bountifulnes of God there where it might seeme vnto vs that we are most of all restrained, and let vs not *breake his bands and cast his cords from vs:* but vse his freedome well that he hath set vs in, and seeing we haue libertie to doe things of necessitie, let vs not venture vpon them too boldly, but first of all be sure that they be necessarie, and therefore lawfull. *Master Foxe.*

And let vs not imagine a necessitie and dreame of it, when there is none; nor bee of the number of those, whom *Salomon* speaketh of in the Prouerbes, *Who deuoure the holie things, and then inquire after the vowes:* that is, first doe the thing, and then inquire whether it be lawfull, or no: but let vs see in the wisedome of Gods spirit, whether it may not conueniently bee deferred vntill some other time, and therefore not now necessarie, & so no worke of the Sabbath, and therefore abstaine from it. For the wise men of this world make many things necessarie, which indeede are not, by doing many things then, when they ought not to bee done, to preuent a necessitie, which they haue imagined, may fall out in time. But if they will say it is now necessarie, they must bee sure that it cannot bee deferred: For what maketh a thing necessarie in this time, but that no other time will serue cõueniently for it? To this agrees that which a learned writer sayth: Si quis roget: *If any man demaund, what is lawfull or not lawfull to be done vpon the Sabbath,* (sayth he) *Prou.20.25.*

What workes are necessarie and therefore lawfull vpon this day, and what are not.

Wolph lib.3. in Nehe.9.14.

Tenendum est responsum Scevolæ: *he must answer as Scevola did, who being asked what was lawfull to be done vpon the holie daies, it is reported that hee made answer: Euen that which would haue been done, if it had not been done.* Which is true, if it be rightly vnderstood. Therefore they which in the time of harueſt and hayfield, worke vpon the Sabbath contrarie to the expreſſe words of God, as we haue ſeene heretofore, for feare of the change of weather, and leaſt that happily ſome thing might be loſt, vnleſſe they can ſay certainly, that to morowe there will be ſuch weather, and therefore it will be loſt: how can they tell that onely this preſent time is neceſſarie for it, and that no other time in the world can ſerue for it, and therfore it muſt needes then be done? For how if it fall out otherwiſe on the morow? Shall not both other men condemne them of follie, and themſelues alſo bee iudges againſt themſelues, that the things might haue been deferred, and therefore that there was no ſuch neceſſitie, as they preſumed vpon?

Exod. 34. 21.

Obiection. But (ſay they vnto vs) how if it had fallen out ſo and ſo? Was it not good to prouide for the beſt? We anſwer them as it is in the cõmon prouerbe: *How if the skie had fallen?* As no man that hath any religion, and care of his dutie to God, will voluntarilie abſent himſelfe frõ church for feare of that, which might come to paſſe, he knowes not when; as that if theeues come, he may call for helpe, or if he ſpye his neighbours houſe on fire, hee may giue warning of it, or will wander vp and downe in his paſtures, fearing leaſt a ſheepe ſhould be fallen into a ditch, that he might helpe it out, ſo ought we not in any other time of an *imagined neceſſitie*, and without iuſt cauſe ſuſpected, doe that vpon the ſabbath, which otherwiſe wee will confeſſe, ought to haue been done, neither would we haue taken it in hand at all: but taking the occaſion of that, which preſent neceſſitie doth offer vnto vs in deed, we muſt committe the ſucceſſe of thoſe things vnto the

Anſwere.

Lord,

Lord, which we could by no wise dome foresee, & though he hath giuen vs libertie to iudge of the *time* present, yet he hath reserued this preeminence to himselfe, alone to be iudge of the *time to come*, and he would haue vs for the dispensation of that to depend vpon his prouidence in obedience to his commandement, who hath promised to giue vs fit times for the accomplishment of all things here below, so farre forth as he knoweth it to be most expedient for vs.

Moreouer, when we doe vnderstand that such things *are necessarie* which wee goe about, (and they bee so in truth, for they cannot be deferred) herein lyeth not the whole matter, for it may bee that they might well haue been done before, and so are not *simplie necessarie*, but in respect, namely of our carelesnes and slothfulnes, who did not foresee and prouide for it accordingly, as wee might haue done, and thus euery thing that might bee done vpon the sixe dayes shal be made necessarie for the seuenth. But *this necessitie* because wee doe wilfullie bring it vpon our selues, and the Lord is not the author of it, who must be the iudge of it, it will not carrie out the credit of our doings, neither will it bee a sufficient plea for vs, before the Lord; who to meete with all such vaine pretences, at the first, willeth vs *to remember the sabbath* before hand, and to remember it to this ende, that nothing might let vs from keeping it holy, and therefore so to dispose of our busines aforehand, that nothing doe hinder vs from resting vpon it. For certainely if men doe still *remember*, how many dayes to the sabbath, and that when it comes, it must needes be a day of rest, if they had any care to keepe it, they would not entangle themselues with more busines then the time would permit, that they might not worke vpon the sabbath, vnder the colour of *necessitie*, because something is not done, which they haue wilfullie taken vpon them, more then they ought to doe.

Take heede that we bring not a necessitie vpō our selues, which God layeth not on vs.

And hereunto it seemeth they had respect in the councell, where it was thus decreed. *Nemo sibi talem necessitatem imponat: Let no man impose vpon him such a necessitie, that may compell him to yoke his oxen*, where they speake of a necessitie that a man through his owne default brings vpon himselfe. As for example, (that I may speake vnto the capacitie of the rudest) if any artificer should promise so much worke to be made readie against such a day, which now he seeth cannot bee done, vnlesse he and his seruants doe worke vpon the Sabbath, should thereupon ignorantly deceiue himselfe, and say, surely this must needs be done, and I cannot put it off beyond such a time, without great losse, and therefore taketh courage to himselfe, and worketh some part of that day, this will not excuse him: for the Lord that willeth him to rest vpon that day, commandeth him also *to remember the day* long before, that when it comes, he might rest vpon it. But men doe wilfully flatter themselues in their sinnes, and are glad when they can smooth out their matters, and put this glasse vpon thē, that *they could not be deferred*, though it be not so indeed. And therefore when the Lords day is the furthest time, to the which they may safely deferre their busines (but yet might doe them before) will carelesly let passe all the dayes of the weeke vnregarded, and then suddenly, because there is no more time remaining, put them in practise vpon that day (going themselues to this towne to speake with such a partie, and sending out their seruants to others places about other things) and yet will not be perswaded (forsooth) but that all is well, and that they haue very great reason for their doings: for this is that which they will stand to iustifie, & they can proue it before all men, that the thing was marueilous *necessarie*, for it could not be deferred: but in the meane season they wil conceale that from you which marres al againe, which their owne conscience tels a great many, and a wise man may easily espie it in the rest, that they haue carelesly

Concil. Matisc. 1. cap. 1.

1 An example thereof.

careleſly pretermitted the oportunitie of doing it at another time, when it might haue bin as well, or more conuenientlie done.

And that I might not be tedious in ſo plaine a matter, (though my purpoſe bee to ſpeake moſt profitably, and therefore tarrie in it the longer) I will ſhewe you the like in a caſe, that I haue had experience of my ſelfe, when I did once deale with one for labouring vpon the Sabbath, & namely, for waſhing hempe out of the water, in which it had been layd a rotting: the partie anſwered me, that it could tarrie no longer, but muſt needs then be drawne out, otherwiſe all ſhould be loſt: which whether it be ſo or no, I leaue it to bee iudged of others (for I confeſſe I haue no great skill that way my ſelfe) yet by further ſpeech, finding that they know how many dayes it muſt lye in the water, I ſayd vnto him, that they might haue preuented it, if they would haue *remembred the Sabbath*, and therefore to haue counted their dayes, and put the hempe into the water, that they might haue drawne it out againe one or two dayes before, or after the Sabbath. So then the trueth is, that many times ſuch things muſt be done of *neceſſitie*, and they are come to that paſſe, that wee cannot auoyde it: but then we muſt doe it with an heauie heart, and ſorrowfull mind, lamenting our former negligence, that did not foreſee it, and bewayling our careleſnes, that we did not prouide for it, praying to God to forgiue vs our ſinne, which though it be not wilful and of preſumption, yet proceedeth of ignorance and want of care, at leaſt *to remember*, neither can it beeexcuſed. 2 Another example.

Therefore when a man is to appeare at Weſtminſter Hall, in the Terme, or hath another ſuch like buſines, and the day of his appearance be vpon the Munday or Tueſday, he muſt not therefore preſume to trauaile vpon the Lords day, which is a day of reſt, becauſe he can ſay, it *is neceſſarie* that I ſhould be there againſt ſuch a time: for 3 Another example.

the Lord in giuing this commandement, hath in wisdome prefixed this word, *remember* before it, and *Moses* in repeating the Law, Deut. 5. Doth not forget it, but faithfully keepes it, saying, *obserue or marke it*, that from hence wee might learne so to dispose of all iourneyes and trauailes, that somewhere we might obserue, and keepe *a sabbath or day of rest*. If we say we had forgotten it, and the time stole vpon vs before we were aware, wee must vnderstand, that all this is nothing, but vaine fig leaues, which will not couer our nakednes, from the eyes of him that seeth al things, before whom ignorance wil not excuse, when hee hath in his word taught vs what to doe, much lesse will careles forgetfulnes preuaile, when hee hath commanded vs to *remember it*.

Let vs therefore in good earnest, cast away all the cloakes of sin, and let vs not willingly be seduced, for that onely the Lorde iudgeth to bee *necessarie* at this time, which by no heedful *remembrance* or marking, we could haue done before, howsoeuer in the vanitie of our owne braines, wee may iudge to the contrarie. So that if any man when he hath had the whole weeke before him, to make his prouision, will neglect the oportunitie, and passe the time ouer, and then goe vpon the Lords day to the butchers, or such like places to buie victuals, hoping to get a better penniworth, or because he would not lette his busines before, or for that he maketh no difference of dayes, and all this while grosselie imagineth, that hee committeth no sinne, excusing his fact with this, that meate must needes bee had, and it cannot bee deferred, *daubing it vp*, as it were with *the vntempered morter of necessitie*, hee must bee admonished, that howsoeuer hee may set a fayre face on this before men, and may bleare their eyes, that cannot well see, yet in Gods iudgement is is lesse then nothing (who must be iudge of all) but will melt away as snowe before the sunne, seeing that hee hath to cut off the head and tayle of those idle pretences,

4 Another example.

spoken aloude, and proclaymed long agoe, that the sabbath is to bee *obserued and remembred* for these causes: which we must doe so much the rather, because he promiseth vnto vs, that in sixe dayes, we shall be able to doe all our worke, for so is it in the wordes of the commandement. *Sixe dayes shalt thou labour and doe all thy worke*, in which words because he vseth it as a reason to perswade vs to rest vpon the seuenth day, there must needs bee secretly included, as there is, a promise of the blessing of God vpon our labours in the sixe dayes, that in them we shal be able *to do al our work*, euen *al our work*, I say, which properlie belongeth vnto vs, and which the Lord would haue vs to doe, and therefore calleth it *our worke*. As Master *Caluin* noteth vpon these wordes: *Vniuersum opus. All thy worke: hereby* (saith he) *is signified, that though the sabbath be taken away, there will be time enough for all our busines*: otherwise this reason we see were insufficient to perswade men to rest vpon the seuenth day, if in the sixe wee might truelie obiect, *they cannot doe all their worke*. But the Lord, who knoweth what hee would haue vs to doe, and therefore what is *our worke* better then wee our selues, and what is our strength to doe it, and what time we haue allotted out for it, he saith *in the sixe days, we may doe all our worke*: and this he speaketh to the busiest bodie in the worlde, and to the most couetous, who knoweth no ende of working, whereby any gayne is gotten, and therefore when we take vpon vs so many things, that we are ouerwhelmed with them, & cannot bring them to an ende, with the end of the sixe dayes; then haue we intermedled with that which belongs not vnto vs, and haue entered as it were vpon other mens busines, and it is not the Lord, but the diuell that hath set vs on worke, and he will one day pay vs our hyre.

Every man in the sixe dayes may doe all his worke.

Caluin in Exod. 20.8.

Master *Caluin* doth lay forth this whole matter very plentifully in most significant wordes, and followes it with great power, in his sermons vpon Deuteronomie;

Caluin. vpon Deut. 5. serm. 33.

When

When it is sayd, Thou shalt labour sixe dayes, our Lorde would hereby signifie vnto vs, that wee ought not to complaine of yeelding vnto him, one certaine day, when hee leaueth vnto vs sixe for one: as if hee did say, shall the cast and charge bee great vnto you, to chuse one day which may bee wholly giuen to my seruice, that you doe no other thing in it, but reade and exercise your selues in my lawe, or heare my doctrine which shall bee preached vnto you; a day to come to the Temple, to the end you may there be confirmed by the sacrifices, which are there made; a day to call vpon my name, to declare and protest, that you are of the number and companie of my people: ought this to bee grieuous and troublesome vnto you, seeing you haue sixe daies free to traffique and to doe your businesse in? when I vse such gentlenes towards you, that I demand but one day of seuen, is not this an ouer great vnthankefulnes on your part, if you complaine of this time, as being vnwell employed? If you bee such couetous and niggardly wretches, as not to spare me one seuenth part of the time? I haue giuen you your whole life, whereseeuer the sunne shineth vpon you, you ought to acknowledge my goodnes, and how that I am a liberall father towards you, for this sunne which I make to shine, is to giue you a meane to goe and walke by, to the end, that euery one may doe his businesse: and yet for all this why is it, that I shall not haue one day among seuen, in which euery one should withdrawe himselfe from his trauaile and labour? that you bee not wrapped in the care of the worlde, and so haue no care to thinke vpon me? Now then we see that this sentence of trauailing the sixe dayes is not placed as a commandement, but is rather a permission which God giueth, and that to reproch the vnthankefulnes of men, if they obserue not the Sabbath day, and sanctifie it in such sort as we haue spoken. So then when men shall haue well considered of this thing, they shall be conuinced that God beareth with them as a father, which should shew himselfe pitifull to his children, and therefore let vs take diligent heede that we be not vngratefull, but be prouoked

ked and allured to serue our God so much the more, seeing he commandeth vs not those things which might seem ouer bitter and painefull vnto vs, but hath a due regard to our power and abilitie, therefore when he beareth with vs after this manner, and leaueth vnto vs our profits and commodities, so much more dissolute, wicked, and inexcusable are wee, if we be not inflamed to yeeld our selues wholly vnto him. Thus farre Master Caluin.

See then what an impudency and rebellion this is, that men are growen vnto: the Lord sayth, *In sixe daies they may doe all their worke*, and therefore willeth them to rest vpon the seuenth: and they most wickedly crie out as loud, with more then a whorish face by their speeches and practises, *that in sixe daies they cannot doe all their worke*, and therefore they take vp also all our part of the seuenth: what a crueltie then is this that they charge the Lord withall, that he should bind them vnder the paine of eternall condemnation to rest vpon the seuenth day, and yet should not giue them sufficient time vpon the other dayes to end their worke in? which once but to imagine were horrible impietie. But let vs iustifie the Lord in his mercie, and confesse as the truth is, that wee ought so much the more carefully to *remember the Sabbath*, to rest vpon it, because *in the sixe daies wee may doe all our worke*, if wee will pray vnto God for wisedome in our calling, and so we shall be deliuered from that *necessitie* of working many times, which otherwise we doe voluntarily pull vpon our selues. Thus wee may conclude this point, that seeing the Lord of his great liberalitie, euen vpon that day wherein hee requireth our rest most precisely, hath not cast vs into that bondage, that we should doe nothing at all, but hath left vs that freedome that in needfull things we may labour, it standeth vs in hand so much the more carefully to looke to our selues, that wee be sure the things we go about could not haue bin done before, nor deferred any longer: and therefore were

necessary to be done at that time, which when wee bee throughly persuaded of by Gods word, then may wee in faith and a good conscience take them in hand, knowing that the Lord exempteth vs as it were at that preſẽt, from the generall lawe of resting, and by some speciall occasion calleth vs to worke, and therefore wee doe it, as vnto him.

Works of necessitie vpon the Lords day must not be done for gaine but of mercy and pitie.

In which consideration, wee ought not to take any thing for our worldly labours vpon the Sabbath, and we should not make a gaine of our trauaile vpon that day if necessitie driue vs vnto it, for we do it not as a worke of our calling, from the which wee must cease, nor as that by the which wee get our liuing, (with which wee must not meddle) but only because some of the creatures doe stand in neede of our helpe, for whose preseruation the day of rest is appointed, and therefore in pitie and compassion vnto them, we yeelde them our labour and doe it as *a deed of mercy*, and vnto the Lord. And therfore though that constitution of *Gregorie* the 9. be not in all points sound, when he saith, *Let men and cattell rest vpon the Lords day, vnlesse vrgent necessitie compell them,* vel nisi gratis fiat, *or vnlesse it be done freely for the poore, or for the Church:* because the free doing of a thing will not excuse it, when there is no necessitie, or when it is not a worke proper vnto this day: yet it seemeth that herein he aymed at the truth, when he requires that that which is done should not be for gaine, but of loue to the poore and to the Church of God, and therefore freely.

Cent.13.cap.6.

And this is that indeed which commonly men do pretend when they are charged with their needlesse trauailings, that it was a good deed to help such a one in miserie, and it did lye vpon his vndoing, and hee could not but doe it *for very pitie*, and a great deale more they can say for themselues. Therefore let it appeare by their doings that nothing mooued them *but pitie*, and that of very conscience to relieue the necessity of others, they were

mooued

mooued vnto it, by not onely not receiuing, *but not looking for any reward of men*, no more then you doe of the almes which you giue, and for visiting the sicke, and imprisoned, that so it may be counted as an holy worke indeed, when you doe it, not respecting your owne profite in it, but onely the good of others. Therefore let the Phisition, or chirurgian, and such as attend vpon the sicke, or are any wayes imployed about him, take nothing for their paines vpon the Sabbath; but let them doe it freely, that it may be *a gift* and not accounted as a work of their calling, but a *deede of loue*, and the apothecarie though he receiue money for his stuffe, yet let his labour be free. The like must be vnderstoode of all other works of necessitie: And therefore if the lawyer, counsellor, or sergeant will needs trauaile then about his clients cause, let him doe it onely *for Gods sake*, and not bee occupied about it, as a worldly thing, and a *matter of gaine*, for that is proper to the sixe daies, in the which God would haue them *in the sweat of their face to eate their bread*.

But if they say, it may be the men, with and for whom we deale, stand in no such need of our liberalitie, nay they would thinke scorne of it, and they may better giue vs a pound, then wee them a penny: then yet at least wise dedicate it to the poore, and taking it with the one hand, giue it with the other: that you may haue the testimony of a good conscience, the spirite of God bearing you witnes, that your worke was onely *for the Lorde*, as this day is appointed out wholly for his seruice: and that no priuate commoditie of your owne mooued you vnto it, for the Lord hath giuen you the sixe dayes to make prouision for your selfe, for otherwise we shall make no difference betwixt the sixe daies and the seuenth, the works of the one and of the other, if we shall in all of them alike be conuersant in the same things, with the same minde, and for the same ende and purpose. Therefore that I might end this matter, we doe see, that excepting these

Obiection.

Answer.

cases of necessitie, in which the Lord would haue vs thus cheerefully to be occupied, as about the works of mercy, and his seruice onely, from whence no gaine is to be looked for, (though *godlines indeed be great gaine, and he that hath pitie vpon the poore, lendeth vnto the Lorde, and looke what he layeth out, it shall be repayed him*: wee are bound most straitly in this commandement to rest, and that the Lord looketh for a rare and singular kinde of rest, euen such a one as wee haue heard out of his worde, and that hee will not dispence with vs in any wise, but as it hath beene shewed; and therefore that wee ought to haue a principall respect and regard vnto it, as to the thing that doth most neerely concerne vs. And in this one point though I am not ignorant, that I haue a great cloud of aduersaries against me, who are otherwise minded, and cannot be thus perswaded, (as indeed many things in this commandement are greatly controuersied, yea among the learned, as in any one that I know) yet I desire them in the feare of God, that as they will obserue the rule of the Apostle, who would haue *vs swift to heare, slowe to speake, and slow to wrath*: they would indifferently, and (as it were) in an eeuen ballance weigh such things, as haue been alreadie alledged for the proofe of it, before they begin to giue out their censures against it.

1. *Tim.* 6. 6.

Prou. 19. 17.

Iames 1. 19.

Obiection. If we be thus straitly bound to rest, we are still in as great bondage, as the Iewes were vnder the law.

Therefore whereas some men might hereupon gather that if the case be thus betwixt the Lorde and vs, in the matter of the Sabbath, and that the commandement of resting doth stand in such force and strength, and bindeth vs so strongly as it doth, then our estate is no better then the Iewes, the same yoke of bondage lieth still vpon our neckes, that was vpon them, and the freedome purchased by Christ is of none account, the libertie proper to a Christian man nothing worth, the Gospell hath no preferment aboue the lawe. For answere vnto the which we must consider, that first of all wee are deliuered from that manner of keeping the Sabbath, which the Iewes

Answer. We are not bound to rest for those ends

were

were tyed vnto: as that it might put thē in remembrance of that great rest, which the Lord bestowed vpon them, from the continuall and intolerable worke in Egypt, by the hand of *Moses*, and that thereby their hope might bee nourished of the Messiah to come, by whom they should haue a perpetuall Sabbath and rest from sinne, in the kingdome of heauen, begun hereupon earth; vnto the which ends they were bound to haue a principall respect, and so to keepe the Sabbath, as they might most profite in these, euen in thankfulnes for the benefit receiued, and in hope of that that was promised, neither of which because they can appertaine vnto vs, (for we haue not been in Egypt, and therefore cannot remember our deliuerie from thence, and Christ Iesus is alreadie come, and hath entered into his rest, and therefore we neede not to hope for it) that though we be bound to the same rest with the Iewes, yet our condition is more easie and tolerable, in that we bee freed from these appertenances, and these other burthens are not layd vpon vs.

and purposes, for which they did.

2 We haue also more libertie then they in the manner of sanctifying the day.

The which we shall be so much the rather perswaded of, if we looke into that libertie, which is brought vnto vs by Christ, concerning the sanctifying also of the day of rest, which consisteth in such a multitude of purificatiōs, washings and clensings, and in such a great number of sacrifices and oblations, al which were doubled vpon the Sabbath: and therefore the obseruation of the Sabbath was more laborious, and painfull vnto them, and sooner might they offend in it: in stead of which we haue fewer things to doe, and they be more simple, plaine and easie, as the hearing of the word, receiuing of the Sacraments and prayer. And generally as our estate is better then of the Iewes, in regard of the whole worship of God, which is now more euident, shorter, not so compound, more significant, and with lesse difficultie; so vpon the Sabbath, because the whole worship is to be performed, in consideration of that also, great are our priuiledges aboue

theirs, as in all other things, so in the obseruation of the Sabbath. Moreouer, *whereas God in old time spake sundrie times, and in diuers manners vnto them, and therefore their knowledge of the law* was not so great as ours in these last daies, *wherein he hath spoken vnto vs once by his sonne:* neither were their graces and gifts so many and excellent ordinarily, as they be now, when *God hath powred out his spirit vpon all flesh:* and therefore they being like vnto children, and we vnto men growne, they stoode in need of many moe helpes to further them in the obseruation of this commandement, then we doe, and which though they were bound vnto, yet we are freed from. As they were commanded to let their ground rest euery seuenth yeare, and that is called her Sabbath, with many other such like things.

Heb. 1. 1.

Act. 2. 20.

3 And we are set free from al the childish rudiments annexed vnto this day.

Therefore as we haue great freedome in all other commandements aboue them, so in this. For must wee not needes confesse, that though wee are still bound as the Iewes were, *to meditate vpon the law of God, day and night,* yet for so much as we are not commanded to carrie it about *in the skirts of our garments, and vpon other bracelets,* as they were, and though we be not exempted from teaching our children, no more then they, yet because we are not charged with *the writing of it vpon our gates, and the posts of our doores,* as they were; must wee not acknowledge (I say) that euen in those things, that we are bound vnto, in common with the Iewes, wee haue more libertie then euer they had? So is it in the Sabbath, though wee be bound to keepe *the rest,* yet because we are freed from many rudiments of it, which (as childish instructions to further them in it) they were bound vnto, as wee haue seene in the former part of this treatise, wee must thankfully professe, that the Lord hath dealt more liberally with vs, then with them. Therefore euen as the childe which is set to reade, must name euery letter apart and distinctly by it selfe, and spell euery sillable, that so he might

Psalm. 1. 2.

Deut. 6. 8.

vers. 9.

might bee holpen forward to reading, which when hee hath attained vnto, though still he be bound to reade, yet he is freed from spelling & naming euery letter, as he had wont to doe, and that were a great bondage and wearisomnes to binde him vnto it still, nay it were altogether ridiculous, and childish in him indeede: So now, though we bee charged to rest vpon the Sabbath, yet when wee are not ouercharged with those Iewish ceremonies, which they (*being children*) had giuen them as furtherances vnto thē, let vs not complaine, before we haue cause, neither murmure against God, because we cannot bee so licentious, as we would, seeing we bee at such liberrie, as we be, and as it pleaseth the Lord to bestow vpon vs, and let vs be so much the more carefull to rest, by how much we haue but this one thing to attend vpon, and are made free from many other, which might hinder vs. *Galat.* 4. 3.

Vnto all which if I shall adde this, in the last place, I will make an ende of this matter, that besides these great priuiledges, which we haue spoken of, Christ Iesus in the Gospel, hath offered vnto vs somewhat more, euen in this commandement that we haue now in hand: That though wee bee restrained vpon this day from worke both hand and foot, as the Iewes were, yet haue we libertie to work vpon many other. For they were bound vnto a great many of other dayes, which had the nature of the Sabbath, and therefore are so called many times, and vpon the which they might not worke: which as it appeareth in many other places of the scripture, so especially in Leuit. the 23. where they are reckoned vp in order, beginning with the Sabbath, vnto which is adioyned *the Passeouer, the feast of the first fruites, of trumpets, and of tabernacles:* and euery one of these had more daies then one proper vnto them, as appeareth in that chapter most largely, besides *the first day of euery new Moone:* from all which wee are now freed, as appeareth by the Apostle. *Let no man condemne you in respect of an holy day: or of the new moone,*

4 And from the obseruation of many other Sabbaths which they had.

Coloss. 2. 16.

or

or of the Sabbath daies. For he speaketh of many, euen of all those, which vnto the Iewes were commanded vpon the same condition, that the Sabbath day was, and were of like nature to it: and therefore he findeth fault with the Galathians for obseruing them, saying, *Ye obserue daies, and moneths, and times,* which he calleth *weake and beggerly rudiments*, because now there was no vse of them, but all of them being taken away, onely the Sabbath is reserued for vs. Therefore who is so blind that will not see? and so obstinate that will not confesse? that though we be bound to the keeping of the Sabbath, as the Iewes were, yet neither the libertie of the Gospell is taken from vs, nor the bondage of the law cast vpon vs. Nay, who is so vnthankfull for this great libertie in these daies, aboue that which the first people of God had, that vnder the pretence of it, he will breake out to the doing of whatsoeuer liketh himselfe vpon the day of rest, and set open a doore of all licentiousnes vnto others: but *woe be vnto the world, because of offences, it is necessarie that offences should come, but woe bee vnto them, by whom they doe come, it were better for them that a milstone were hanged about their neckes, and they were drowned in the bottome of the sea.*

Galat. 4. 10. Vers. 9.

Matth. 18. 6. 7.

Therefore let vs be otherwise minded, and take it, to be our bounden duetie most carefully to rest from the ordinarie workes of our calling vpon the Sabbath, whatsoeuer may be spoken or imagined to the contrarie. And the rather that wee might doe it, let vs consider of the iudgements of God that haue come vpon men for breaking the Sabbath: By which sensible kind of perswasion (euen experience the mistresse of fooles) they in the Councell at *Paris* laboured to perswade vnto a more religious keeping of the day, when after they had iustly complained, that (as many other things) so also the obseruation of the Sabbath was greatly decayed, through the abuse of Christian libertie, in that men too much followed the delights of the world, and their owne worldly pleasures, both wicked

Gods punishments vpon the breakers of the Sabbath.

Concil. Paris. lib. 1. cap. 50.

ked and dangerous; they further adde: *Multi namque nostrum visu, multi etiam quorundam relatu didicimus, &c. For many of vs haue been eye-witnesses, many haue intelligence of it by the relation of others, that some men vpon this day, being about their husbandrie, haue been striken with thunder, some haue been maimed, and made lame, some haue had their bodies, euen bones and all burnt in a moment with visible fire, and haue consumed to ashes, and many other iudgements of God haue been, and are daily: whereby it is declared, that God is offended with the dishonour of so great a day.*

And the *Centuriators of Magdeburge*, intreating of the manners of Christians, made report out of another historie, *that a certaine husbandman (in Parochia Gemilacensi) grinding corne vpon the Lords day, the meale began to burne, Anno Dom.* 1126. Which though it might seeme to bee a thing meere casuall, yet they set it downe as a iudgement of God vpon him, for breaking the Sabbath. As also that which they speake in the same place of one of the *Kings of Denmarke, who when as he contrarie to the admonition of the Priests (who desired him to deferre it) would needes vpon the day of Pentecost make warre with his enemie, dyed in the battell.* But that may be better knowne vnto vs all, which is written in the 2. booke of Macchabees, of *Nicanor* the Iewes enemie, who would needes set vpon them on the Sabbath, from which when other the Iewes that were compelled to be with him, could by no meanes dissuade him, hee was slaine in the battell, and himselfe most miserably, but deseruedly handled, euen the parts of his bodie shamefully dismembred, as in that historie you may reade more at large. And I am sure our time hath not wanted examples in this kinde, whosoeuer hath obserued them, when sometimes in the Faires vpon this day, by sudden floods the wares haue swumme in the streetes: sometime the scaffolds at playes haue fallen downe, to the hurting and endangering of many, some-

Cent. 12. cap. 6.

Eccleſiaſt. hiſt. Centur. 12. ibid.

time one thing, some time another hath fallen out: of which we must say as Christ saith of *the Galileans, they were not the greatest sinnes in England, but vnlesse wee repent and amend, we must all likewise perish.* He punishes some, to shew the rest, what they must looke for, if they continue; hee punisheth not all, here in this world, to teach vs there is a day of iudgement, reserued for the rest. And therefore it was well alleaged in a prouinciall councell, to perswade vnto the better obseruation of the Sabbath: *Hæc omnia: By dooing of these things, wee shall both pacifie the wrath of God towards vs, and also turne away, and remoue his heauie plagues, as sicknesses, and scarsitie.*

Luk.13.2.3.

Matisconens. concil.2. cap.1.

And here I may remember vnto you (if it be not altogether out of place) the historie of him, who in the time of the law, gathering stickes, was stoned to death for it, by the iudgement of *Moses* from the mouth of God, of which M. *Caluin* saith, *That this is the summe of the historie, that by the death of this one man was ratified the religious obseruation of the sabbath day, that afterwardes it might haue more reuerence; by which seuere punishment, it is apparant, that he did not so much offend of ignorance, as of a grosse contempt of the law, whereby it came to passe, that he made none account to subuert and corrupt al holie orders.* As it appeareth also by the circumstance of the text, going immediatlie before, where is set down the difference of punishments vpon malefactors, who sinne of ignorance and of contempt, or (as it is saide there) with an high hand; which latter should be punished with death; and then followes immediatlie this historie as an example or proofe of it: whereby it appeareth, that though not euery breach of this commandement is to bee punished with death, yet the open and contemptuous breaking of it, doth deserue it, as all other sinnes of the like nature in other the Commandements of the first and second table: as an Atheist, he that offereth vnto other Gods, that blasphemeth the name of the liuing God, that curseth

Numb.15.32.

Cal. in hunc locum.

father

father and mother, that committeth murther, &c. which iudgements, when the magistrates doe fayle to execute, then the Lord doth it himselfe vpon some few, to shewe what should bee done to all the rest, and what they may looke for, if they doe not repent.

But to proceede in this matter according to my purpose, it is most certaine that we are not onely commanded to rest from these that we haue spoken of, but from al other things which might hinder vs from the sanctifying of the sabbath, as well as these, of which sorte are all honest recreations, and lawfull pleasures, which are permitted vnto vs vpon the other dayes, to further vs in the workes of our calling, which we doe stand in neede of, euen as of meate and drinke, and sleep: for if those worldly duties (which we are commanded to walke in, and be of necessitie required, and without the which the common wealth cannot stand at all) are then forbidden when we should attend vpon the Lords work, because we cannot bee wholie occupyed in both: much more those things which serue but *for pleasure*, without the which mankind may continue, though not so well continue, must be giuen ouer, because we cannot haue the present delight in the vse of them, and yet at the same time bee occupyed in the hearing of the word, & such other parts of Gods holie worship and seruice, as he requireth of vs, vpon the Sabbath day. Nay because men cannot be both at Church seruing God with the rest of their people, and in their houses sporting themselues with their companions together; nor in the *great congregation* praysing God with their brethren, and in the open fieldes playing with their fellowes at one time: (And God vpon the sabbath requireth these of them) therefore the other must giue place to it, and we must not thinke it sufficient, that wee doe no worke vpon the sabbath, and in the meane season be occupyed about all manner of delights, but wee must cease as well from the one as from the other. And wee

Vpon the Lords daye we ought to rest from al honest recreations and lawfull delightes.

must doe it so much the more, by how much the workes of our recreation are lesse needefull, then the workes of our vocation, and yet doe more hinder vs from the sanctifying of the sabbath then they. For experience (which is the mistresse of very fooles) may teach vs (and our nature is such that it must needes be so) how much we are moued with delectable things euery one in his kinde, some this way, another that: how marueilouslie they do affect vs, how all our senses are taken vp with them, and all the parts of soule and bodie, wholie possessed with them, that for the present time none of them can be occupied about the Lords work immediatlie, at least wise as they should be. Therefore vpon this day all sortes of men must giue ouer vtterlie all *shooting, hunting, hawking, tennise, fensing, bowling*, or such like, and they must haue no more dealing with them, then the artificer with his trade, or husband man with his plowe: and as men must *not come to Church with their bowes and arrowes in their hands, so neither with their hawkes vpon their fists*, which they hadde neede to doe so much the lesse, because a liuing creature which is stirring, which must so beheld in the eye of the bearer, and in the open view of others, is more able to hinder the minde from being attentiue, then a senseleese creature, or a peece of a sticke, which a man may cast behinde him, or throw where he list.

Obiection. And be it that the faulkner say it troubleth him not one whit, because by custome he doth not so account of it,

Answere. (though I am sure he is more hindered by it in prayer, and in hearing the word, then if he had it not at all) yet how if others should be hindered by it, which haue not their senses so at commaundement, that they can keepe them from such vaine and hurtfull spectacles? Is it not a sufficient cause to keepe them out of the Church, where all things should be done, both of the minister and people,

1. Cor. 14. 26. *to the edifying and building vp of one another in godlines*, and not to the pulling downe and destroying of them therein?

therein? And if they themselues would be ashamed to holde them vpon their fistes when they should receiue the sacrament, vpon what ground doe they holde them in the ministerie of the word? Vnlesse they will lightlier regarde the worde, then the sacrament, or put asunder those things which God hath ioyned. So then wee see they are greatlie deceiued, who when vpon this daye they haue abstained from all kinde of worke, doe thinke they haue marueilouslie kept the commandemēt, though in the meane season they haue been occupyed in all *kinde of pleasure and delights*, &c (because they know no meane betweene working and playing) thinke it sufficient, that they restraine themselues of the one, and then giue themselues all libertie to the other.

Now if these and such like honest and lawfull recreations doe hinder men in obeying the commandement *of rest*, in so much that they can in no wise stand together, what shall we say of so many *vnlawfull games* as are vsed euery where? (which onely and truelie are called *pastimes*, as they be) because there is nothing in them, but a mere idle and fruiteless mispending of the time, and passing of it away, *which they should redeeme*. If such as be tollerable at other times, vpon this daye are inexcusable, because they hinder vs from sanctifying the daye; what profitable shew of reason can be brought for the maintenance of those, which being at all other times worthie to bee condemned, yet vpon this daye are most commonly practised, and are made as it were proper and peculiar vnto it, as though the time did make them lawfull: and gaue some priuiledge and credit vnto them?

Much more from all vnlawfull pastimes. *Ephe.* 5. 16.

Here therefore wee may iustly complaine vnto God, and men of the manifolde abuses, and sundrie breaches of this holy rest, by all the disorder and confusion that accompanieth *Lords of misrule*, wherein whole dayes & nights are spent euen vpon the sabbaths, and at that time especiallie when they would seeme to be most deuoute,

keeping the remembrance of the greatest benefite that euer was, or can bee bestowed vpon mankinde, euen the *birth and incarnation of Christ Iesus*; and therefore they will not worke at all (for sooth) that they might giue themselues more wholie to the consideration of it, as they should, but that their doing doe manifestlie speake against them, that they doe celebrate the feast of the *drunken god Bacchus*, rather then any thing else.

So that here we may iustlie complaine, with that ancient father and godly diuine, as he did in his dayes, *That whereas Dauid when hee was vnder Saules persecution, chiefely bewaileth, that hee had not free accesse vnto the Lordes tabernacle, our men count it one of the chiefest happines, neuer to come into the companie of the Saintes*: Et die dominico abuti ad lusus, *and to abuse the Lordes day vnto gaming, vnto drunking, vnto dauncing, and vnto prophane things.* And with another learned man. *Vanitati student die dominico. Many giue themselues wholie to vanitie vpon the Lords day, and spend away the time in their delightes, in feasting, in drunkennes, in whoring. Whereupon it comes to passe, there is at no time seene more vanitie, filthines, and riote, then vpon that day which should be accounted holy vnto the Lord.* So that here that saying of S. *Augustine* is true, *Quanto melius est arare quam saltare? How much better is it for men vpon this day, to goe to plow, then to dancing.*

Bullinger in Apoc. concio. 4.

Muscul in Matth. 12. 11.

August. in enarrationem tituli. Psal. 91.

Yet if wee had this one complaint onely to make, it may be we could hold our peace; but because wee may iustly say with the Lord in the Prophet, behold *a thousand abhominations more*, we must needs renew our complaint of the ordinarie Enterludes and Stage-playes, (wherein some spend their whole life, and when they die, their conscience vncomfortablie telles them, that they haue not wrought but played all their dayes:) and also of the common *Bearebaytings, Bulbaytings, Cockefightings*, and such like, wherein there is nothing els, but an vnna-

Ezek. 8. 13. 15.

turall

turall pleasing of our eyes, and feeding our affections with the cruelty of one creature against another to no purpose: of the *May-games, and setting vp of May-poles*, and of so many other, as the very wisedome of men hath iudged vnlawfull, and therefore not to bee suffered in a Christian common weale: much more hath the word of God condemned them, as the *vnfruitfull workes of darknes*, and more meete for the night either of Atheisme among the Heathen, from whence they spring, or Idolatrie among the Papists, in which they grewe vp, then for the day and cleere light of the Gospell, in which we doe liue: and therefore as it is a sinne to bee occupied about them at any time, so a double sinne at this time: and if we ought to rest from them altogether, then most of all vpon the Sabbath and day of rest: and if they be workes not agreeable to the daies of our own works, then much lesse with the day of the Lords worke.

And here we had need to pray that the ancient lawes of Christian Princes & Emperors might be reuiued, and where they be, that withall seueritie they might be put in execution, whereby a number of abuses, might be constrained to shrinke in their hornes, which nowe without all controulment too shamelesly lift vp their heads here in England. *Canutus* in his lawes among other thinges which he forbad vpon the Lords day, (as we haue seene before) sayth, *Let hunting, and all worldly worke bee forborne.* And in the imperiall lawes the same thinges with great seueritie are forbidden: for when it is first sayd, *Dominicum diem semper honorabilem ita decernimus: We decree that the Lordes day should alwaies bee so honorable and reuerenced, &c.* Then it followeth: *Nihil eodem die sibi vendicet scenus bestialis. Vpon that day let there be no stage playes, or other games, nor the lamentable spectacles of fighting with wild beasts.* Etiamsi in nostram natalē celebranda solemnitas inciderit, differatur: *Though it so fall out that the solemnitie of our birth day should then*

Canutus lege. 15.

Leg. final. C. de feriis.

be

be kept, let it be deferred. Si quis vnquam spectaculis interesse, &c. *Let all his goods be confiscated, and lose them, Whosoeuer shall be present at any spectacles or games,* (they say *die festo*) I would it were with vs, but *die Dominico, vpon the Lords day.*

August. de temp. serm. 251

Saint *Augustine* amongst many other thinges which he dissuadeth his hearers from vpon the Lords day in his sermons, sayth, *Neque in venatione se occupet, & diabolico mancipetur officio: Neither let any man vpon this day bee occupied in hunting, and herein become the diuels seruant, to doe his busines by ranging the fieldes and the woods, shouting, hollowing & crying out.* Most of all ought such things to be kept out of the Church, neither should men be suffered so to play the fooles there, nor to come in thither from their games with such vnseemely behauiour as in some places they doe, in this respect we had need of the doore keepers that were vnder the law, to keepe out such prophane dogges and filthie swine: for as one man saith, (complaining of sundry abuses of the Lords day) *Et quod omnium turpissimum est: And that which is most shamefull of all, men runne with such vanitie and imprudencie vnto the assemblies of the Church, when others meete to exercise the discipline of faith, of modestie, and of the framing of their whole life, I say they come thither with no lesse want of modestie,* Quam si ad vanissimas saltationes, & impudica spectacula, *Then if the people were called together, vnto most vaine dancing and shameleſſe spectacles:* Nihil est discriminis inter habitum saltantium, & ecclesias ingredientium: *There is no difference betweene the attyre and behauiour of daunсers, and of them that come into the Church.* Notwithstanding, I am not of that minde (neither would I be mistaken) to think that men shuld neuer take their delight, and that all recreation were sinfull, I am not so *stoicall* to binde men onely vnto things of necessitie, seeing the Lord of his great mercie, hath giuen so many for pleasure: be it farre from mee that I lay any heauier

Muscul. in Math. 12. 11.

It is not vnlawfull to vse recreations, we onely restraine men from the vpon this day.

heauier burden vpon any man, then the Lorde himselfe hath layd: For I know *that to all things there is an appointed time, and a time to euery purpose vnder the sunne.* But as in the former treatise, we did not condemne the works of mens callings, because we iudged them vnlawfull vpon the day of rest, nay we held them commendable and necessarie, and therefore would haue men faithfully to trauaile in them vpon the sixe dayes, that so they might rest from them vpon the seuenth, when they haue done all their worke before: So in determining (that we must giue ouer then our ordinarie recreations) we do not conclude, that they should altogether be left, but aduise men rather to take them at some other time; and wee doe exhort them that be in gouernement, to giue some time to their children and seruants, for their honest recreation, vpon other dayes, that they be not driuen to take it vpon this, seeing they can no more want it altogether, then their ordinary food. And as we haue seen they are bound to giue them some time to worke for themselues, vnlesse they wil by their ouer much straightnes compel them to it vpon the day of rest, so must they spare also some fewe houres for their refreshing now and then, seeing they can no more want the one then the other.

But that we might throughly perceiue the largenes of this rest, and know the full measure of it for our good, we must stretch out our line yet further, for it extendeth it selfe beyond all this that hath beene spoken: for in this commandement the Lord doth not onely bind men to rest from such workes and pleasures as wee haue seene, but also from *speaking and talking* of them, seeing his purpose is, not onely *to restraine* the hand and the foote, but the *lippes and tongue* also, because they hinder our selues and others from keeping holy the day, as well as any thing else. For vnlesse we will restraine and shorten this commandement more then all the other, why should not idle words bee forbidden here, as well as in all the

We must rest also from speaking and hearing of worldly matters.

rest? And seeing in the first, both Atheisme & prophane speeches are forbidden, & it is a sin against the second cõmandement, *to name false gods*, as well as to worship them; and in the third, the name of God is dishonoured by our vngodly conuersation, and by our vaine and false othes, why should not the lawe of the Sabbath bee as large in forbidding long communication, and large discourses about worldly busines and pleasures, as well as the things themselues? especially when wee see the same equitie and proportion, in the lawes of the second table also: In which not only murder is forbidden, but all *rayling words, proud, and scornefull speeches*; and that lawe which forbiddeth adulterie, sayth, that *no filthy communication must proceed out of your mouthes*: therefore seeing the other commandements are giuen to frame the whole body of man, and euery part of it vnto obedience, why should it not be presumed of the commandement of the Sabbath also, that it ordereth our words as well as our works? especially seeing the one is more disordered then the other, and they which can rule their hands, and their feet, cannot so well gouerne their tongues: of which trueth (seem it neuer so new and strange vnto vs) though no truth indeede be new, we shall so much the rather be persuaded, if we consider that *much talke about worldly matters* doth as well hinder the sanctification of the day; as much worke, and so much the more, because wee may worke with our selues alone, yet cannot talke but with others, and so doe hinder both our selues and them: For our mindes cannot bee wholly set vpon the worship of God as they should, and at the same time bee speaking of, and listning vnto the affaires of this life, euen of our commodities, profites and pleasures. Besides that the Lord would haue our mouthes and eares otherwise occupied vpon this day, as well as our handes and feete, as shall more fully appeare hereafter. So that vpon this day men must cease from *making of bargaines, and breaking*

Psal. 16. 4.

Math. 5. 22.

Ephes. 4. 29. & 5. 3.

of

of matters, from talking about their marchandise & trades, from questioning and debating of things about their cattel, corne and white meate: and generally from all worldly matters incident to our calling, and then we must speake with *new tongues* (as it were) and put *new words* into our mouthes, as well as new works into our hands: that it may appeare vnto all men, which beholde vs, that it is a day of rest indeede, when wee thus rest in whole, not in part, and that it is a new day differing from the other sixe, when we are so altogether made new, and as it were differ from that, which we were before, both *in worde and deede.*

And therefore we must be farre from the practise of a great many, who make this the onely *day of reckoning with their seruants, and of accounts with their labourers, and chapmen*, and bestow it for the most part in hearing what hath been done the weeke before, and prescribing what should be done the weeke following. Much lesse should we draw neere the practise of such, who as they know no end of their pleasures, so they can neuer make an end of *talking and hearing of them*, so ouerfilled are they with them, *that out of the abundance of their hearts, their mouthes must needes speake*: and as they haue many *fruitles discourses about their hawking and hunting* at home in their houses, before and after it, besides that which they haue abroad in their fields, when they are in the game, so that there is more time and words mispent afterwards about it, then was well spent before in it: euen so they make all daies alike, and looke how farre their hawkes are from their fists, and their dogges from their heeles vpon that day, so farre are the vnprofitable and endlesse tales concerning the same from their mouthes and eares: and a little lesse, because when necessitie driueth them to leaue the one (because they are at their meate, & such like) yet they cannot giue ouer the other, but pursue it to the vttermost, euen to the disturbance of others, and fil-

sing their heads so full of vanitie, as their own are, besides their owne sinne in abusing of the time, and the dishonor of Gods name in breaking of the Sabbath.

And now if vnto all this which hath been spoken, you will giue me leaue to adde but one thing more, you shall see how absolute, and perfect this lawe is, euen like vnto the lawgiuer himselfe, who (as he is a spirit) so will bee worshipped in spirit and trueth, in all the seuerall parts of his worship, which he requireth in euery one of his commandements. For this is that which was deliuered vnto vs in the first entrance into the Commandements, namely, that the whole lawe of God was giuen vnto whole man, and as the Lord God created him both in soule and bodie, redeemed him by Christ Iesus, sanctifieth and preserueth here, and is purposed elsewhere to glorifie him in both for euer: so he hath set him down that forme of obedience, whereby in both he might bee reformed to that image, according to the which hee was first created, in righteousnes, and true holines: and therefore in this commandement doth shew vs, what in bodie and soule wee should keepe vs from, euen that we must *rest from hauing our mindes occupied about all those things, which are not lawfull to be done vpon that day*: and that we must not only lay our worldly busines out of our hands, but *put them out of our heads*, so that we may not spend our time *in studying* about the workes of our calling, nor *beate our heads* about thē, laying platformes (as it were) for the weeke following, and so haue our heads fully fraught with thē: but wee must haue our vnderstanding and affections cleane emptie & voyd of them, that there may be roome for such heauenly meditations to dwell in vs, as the Lord would haue vs to be filled with them.

And from hauing our minds occupied about the same.

Caluin in Gen. 2. 3.

Master *Caluin* expounding these words, *The Lord blessed the seuenth day*, sayth, *this blessing is nothing els, but a solemne consecration*, Qua sibi Deus studia & occupationes asserit die septimo, *whereby the Lord doth chalenge to himselfe*

himſelfe vpon the ſeuenth day all our ſtudies and labours: and therefore wee muſt not be ſuch groſſe hypocrites, as to imagine that if we haue waſhed our hands clean from the workes of our calling, ſo that none of them do cleaue to our fingers, that this were an acceptable obedience vnto God, when in the meane ſeaſon, *our mindes are as worldly* as euer they were, and our thoughts bee as freſh vpon them, and our affections are rayſed vp to as great delight in them, as though wee were in the middeſt of them. But as *the whole lawe is ſpirituall*; ſo this commandement hath a ſpirituall trueth in it, and contenteth not it ſelfe with an outward obedience, but *requireth the inward truth of the heart*, that as we make a ſhew of reſting from earthly things, ſo we ſhould doe it indeede, without the which the other is but a fruitleſſe and idle ceremonie. For ſeeing this is the very end of putting our ſelues apart from all worldly buſines, *that our mindes might not be entangled with them*, which becauſe they muſt needes be, ſo long as wee are dealing about them, (ſuch is our nature that we cannot doe things, and haue no feeling of them, as though we were a ſleepe or in a traunce) therefore doe we *diſpatch our hands of them*, that our mindes might not bee diſturbed by them. Seeing then this is the principall ende that wee aime at, to *vnburden our mindes* of theſe earthly cares, that we might bee more quicke and free in Gods worſhip, wee muſt eſpecially labour for it, and not ſtay in theſe other, which though they be great in themſelues, yet are they but helpes and furtherances vnto this: in ſo much that if on the Sabbath we leaue all our worke at home, and come neuer ſo farre from it, to the Church, yet *if our mindes be working* (as it were) becauſe they are occupied about it, and wee would bee working (if wee might, and if we might not be knowne, and if wee might not be puniſhed or blamed) and our mindes haue carried vs this way, that wee would gladly haue ſtollen a working cunningly (as wee ſay) if wee might not haue been

spied, all that we doe is but meere hypocrisie: so farre are we from the true obedience of this commandement.

And this wee haue seene sufficiently proued heretofore, that we therefore rest from all worldly things: *Vt paratiores & promptiores ad cultum diuinum* (as sayth S. *Augustine* in that excellent sermon of his) *That we might be more readie & fit for Gods seruice, when there is nothing to encomber vs: and wee leane at that time,* terrenam sollicitudinem, *the care of earthly things, that wee might the more easily attend vpon the word of God: which we cannot, if still our mindes haue these burthens vpon them, and be not released from worldly thoughts, which presse them downe from being lifted vp vnto that heauenly life.*

August. de tẽp. serm. 251.

Master *Caluin* in his Sermons vpon Deut. giueth this reason why Christians should not goe to lawe vpon the Sabbath, *Because vpon that day euery man ought to withdraw himselfe to Godward, to minde his works, that we may all of vs be prouoked to serue and honour him.* And afterwards addeth: *Common meetings are made that mẽ might heare the common doctrine of saluation, and it is good reason, that on the Sabbath day all other cares and thoughts should be layd aside.* And in another Sermon he sayth: *For we must rest, and how rest? forsooth wee must abide still and quiet, our thought must not stirre to wander and deuise this and that.* For as Master *Gualter* sayth: *God doth therfore call the Sabbath his day, that wee might knowe when that day is:* Ab omnibus alijs curis, & studijs abstinendum est: *that wee ought to abstaine from all other cares and dueties.*

Caluin vpon Deut. 5. Ser. 93

Idem serm. 34.

Gualt. in Act. 13. Homil. 88.

According vnto which exquisite rule, if we doe measure out the obedience of all men, we shall easily see how short they are of that perfect righteousnes, which is here required, and that many shall bee euen then found breakers of this commandement, when they did most of all presume of the keeping of it, and were puffed vp with a speciall pride for it. For let vs graunt it vnto them, (which

it

it may bee is true) that they haue borne themselues in an euen and ciuill course, not breaking out into any open contempt, or wilfull and grosse breach of this Commandement; yet if they will call themselues before Gods iudgement seate, they shall find that many of these times, they had a good desire to worke, and would faine haue been at it, if they might haue been couered, and (as wee say) their fingers did tickle at it, which as it hath been true at other times, so most of all, when as wee imagined that we might haue gained something, if we would haue wrought, and our ceasing from it was something vnprofitable vnto vs, as in the time of any common Fayres, or in the dayes of harueſt: of whom the Prophet *Amos* iustly complaineth, speaking in their person: *When will this new moone be gone, that we may sell corne? and the Sabbath, that we may set forth wheate?* *Amos.8.5.*

But if we iudge this doctrine too seuere, and we cannot yeeld vnto it, let vs compare this Commandement with the other, which bee of the like nature with it, and it may be, they will perswade vs, and leade vs into the trueth of it. In the second Commandement, we know that not only the making and worshipping of Images is forbidden, but also to set vp an Idoll in our heart, and to wish that we had it, and to bee desirous to returne vnto Poperie, liking of those times better then of this time of the Gospell, and to be gaping after the Masse; so that we are readie to imbrace it, if it were thrust vpon vs againe, and we could be very well contented with it, so that we want but the oportunitie to furnish a Masse: So in this, not onely the bodily labour is forbidden, which the lawes of men may prouide for, but also *the cogitations and desires of the minde* towards them, which none is able to meete with, but the Lord, that this law might bee like vnto himselfe. And seeing that (as our Sauiour Christ expoundeth the law) *he that is angrie with his brother vnaduisedly, is guiltie of the law of murther:* And *whosoeuer looketh on a wo-* *Matth.5.22.* *Vers.28.*

man

man to lust after her, hath committed adulterie alreadie with her in his heart: why should we not say, that hee that looketh on his busines, with a mind desirous to bee occupied about them, hath broken the commaundement of resting alreadie in his heart? vnlesse he will make the one vnlike the other, and to bee as it were of another broode. For is not this that dignitie and preferment, which wee giue to all the whole lawe of God, aboue all the lawes of men? that as they doe behold but the words and works of men, therefore their lawes can forbid and punish sinne, but when it thus breaketh out, & bewrayeth it selfe: but the Lord as he is *the searcher of the harts and reines*, so his law reacheth thither, and findeth out sinne in the very beginning of it, when it first lifteth vp the head, and tarrieth not to giue sentence against it, till it bring forth the vnsauoury and vnfruitful fruits of it, but proceedeth in iudgement against it, when it is but in the blossome and bud, nay in the very first rooting of it? which if it bee true in all other commandements, why should we imagine that the bounds of this are so straight, that it will not reach so farre?

Obiection. If the commãdement be thus straite, who is able to abide it?

And whereas men are afraid to say what they thinke; and to confesse this trueth which they are conuicted of, because they doe not see, how then they shall be able to keepe this law: we know that this is the thing in controuersie betweene vs and the Papists, whether the lawe of God may be perfectly kept or no: and therefore though they abhor all poperie, yet if they stand vpon this point, they shall fall into a popish opinion, & agree with them, who when they haue set it downe, as a *lawe of the Medes and Persians that may not be changed, that the law of God may be fulfilled of vs*, then they must needes giue such an interpretation of this lawe, as might carry with it some shew of possibilitie, that it may bee fully kept indeede: For if we conceiue of the law of God to bee so loose, as that it should onely restraine the parts of the bodie, then

Concil Trident. sext. sess. Canon. 18.

Answer.

were

wee may perceiue that the heathen Philosophers by the light of nature haue seene further into the truth of it, then we haue done, by the bright beames of the worde, who sayd, *that a good man must haue not onely his hands and eies continent and free from sinne, but also his minde.* And wee must endeuour our selues so much the more carefully to dispossesse our minds of all earthly matters, because it is so hard a thing to attaine vnto: For wee cannot so easily cast all worldly imaginations out of our heads, as we can cast the things themselues out of our hands, neither can we so farre remoue our affections from them, as wee can separate our bodies from them, which notwithstanding vnlesse we doe, all the other is but popish and ceremoniall, and whereby we cannot attaine vnto the sanctification of the Sabbath, in any tolerable measure.

But let vs consider (sayth Master *Caluin*) *whether they which call themselues Christians, acquite themselues in this point, as were requisite; a great part of men thinke they haue the sunday, the better to attẽd on their worldly affaires, & they reserue to themselues this day, as if they had no other to deliberate for the whole weeke to come: nowe though the bell should ring to a sermon, they thinke they haue no other thing to doe, but to thinke on their busines, and to make the account of this, and of that.* Therefore whatsoeuer hath beene spoken before, of resting from the vsuall workes of our calling, the same is true of the *ordinary speaking, & common thinking of* them, all which (because they be of the same nature) must needes come vnder one and the same law, and therfore looke what libertie the Lord hath giuen vs, for the workes of our calling in *the time of necessitie*, (as it hath beene declared vnto vs before) *the same haue we for our recreations our speeches, our thoughts and desires*, that so farre we may be occupied about them all manner of waie, in soule and in body, as they shall not hinder vs, but rather bee meanes to further vs in the true manner of sanctifying the day.

Calvin vpon Deut. 5. sermon 34.

We may speak and thinke of things that be necessary.

And we haue here so much the more libertie, because

we cannot do our necessarie busines, but we must speake and thinke of them, not onely in the doing of them, but also before and after them. But because I haue alreadie made a seuerall treatise before of the workes, which necessitie maketh lawfull, I will not here enter into it again, lest I should be confused and tedious, but referre you vnto that place for guiding of your speeches and studies, as well as your labours and works, only desiring you to remember that which is there set down also, that we iudge those things onely necessary for the time present, which could not haue been thought vpon, spoken of, and done before: neither might be put off to be studied for, conferred about, or put in practise till afterward.

A conclusion of al that went before with an application of it to our selues.

And so we conclude the former part of this commandement, in which we haue beene somthing the longer, because it was needfull, seeing it is so large, and as it were the ground of all the rest, wherein wee haue seene what kind of rest the Lord requireth, euen such a one, not as we might grossely dreame of, because of our blindnes, but as is plainly and truely published in his word, in the which he hath declared what is the height, & the bredth, the depth and the length, and the full measure of it. And this the Lord requireth of all, and euery one of vs continually, from the beginning to the end of our liues, without any interruption, vnder the paine of euerlasting condemnation, as it is alledged by the Apostle to the Galathians out of the law: *Cursed is euery man that continueth not in all things, which are written in the booke of the lawe to doe them:* in which curse is contained all the punishments of soule and bodie which can bee deuised in the greatest measure, as it is most largely opened in many places of the scripture, & namely in Deut. 29. where he threatneth *to bring vpō thē euery curse written in that book, and euery plague that is not written in the booke of the law.*

Galat. 3. 10.

Deut. 29. 20. & 28. 61.

According to which rule, if wee will examine our whole life past, wee shall see howe great is our deserued miserie, because of the infinite breaches of this commandement.

mandement? For first of all, we are by nature altogether ignorant of the truth of it, and when it is taught vs, wee haue no conceiuing of it, and lesse liking vnto it; but all our reason and affections are cleane contrarie vnto it; so that we haue many waies broken it in thought, word and deede, not onely in the dayes of our ignorance, but since our knowledge; and therefore there must needes bee a great handwriting of accusation against vs, and wee may more truelie say: *O Lord who doth vnderstand the errors of this life?* for setting all other sinnes apart, the Lord hath many waies to pleade against vs, in this one thing, so that we must needes confesse, that if he winke at all other our sinnes, and yet marke narrowlie what wee haue done amisse in this, we shall not be able to abide it, or to answer one worde for a thousand, so great cause haue wee to be humbled before God, and to repent vs not onely for our sinnes generallie, but particularlie for breaking the Sabbath, that so we might see, how greatlie we do stand in neede of Christ Iesus, without whom we should haue perished so many thousand times, and how vnspeakable the loue of God is towards vs in him, in deliuering from so endlesse miserie, so many times deserued by the testimonie of our owne conscience, more by the iudgement of him, *who is greater then our conscience, and knoweth all things*: And this we truely vnderstanding and rightly applying the lawe, it shall be indeed (as it is most properlie called) *our schoolemaster vnto Christ, that wee might bee made righteous by faith*, and leade vs by the hand vnto our Sauiour, when it letteth vs see (as in a glasse) how in our selues, we are most miserable, and that none can saue vs, but onely he, who is thrice called, *Iesus, because hee saueth his people from their sinnes*. Of whose saluation then may we bee assured, that we are truelie partakers, when (besides the perswasion of the forgiuenes of our sinnes) we haue power from him to dye vnto sinne, and liue vnto righteousnes, as well in this commandement, as in any other, seeing that he hath not onely borne the punish-

Psalm. 19.12.

1. *Iohn* 3.20.

Gal. 3.24.

Matth. 1.21.

ment of sinne, but also tooke it away, and as he became a
1. *Iohn* 3.8. sacrifice for sinne, so he came *to destroy the workes of the*
Ephes 4.8. *diuell, and hauing ascended vp on high hath led captiuitie*
Coloss. 2.15. *captiue, and spoyled the prince of darkenes*, who is throwne
out, and *hath giuen rich giftes vnto men*, not onely vnto
his church generallie, but particularlie to euery member
of the same, so that now *if any man be in Christ Iesu, he is*
2. *Cor.* 5.17. *a new creature*, and he himselfe now liueth no more, *but*
Gal. 2.20. *Christ Iesus liueth in him.* But if we be the olde men wee
had wont to bee, and bee no more carefull to obserue *the*
rest of the sabbath, then we haue been in times past, then
are we not as yet partakers of the benefite of Christ, and
so are vnder the curse of the lawe, which one daye will
sease vpon vs to our endlesse confusion.

2. *Pet.* 1.10. Therefore *let vs labour to make sure our election, and cal-*
ling by Gods workes, and let vs striue to be perswaded that
the Lord hath passed ouer the faultes of our youth, wher-
by we haue infinitelie broken *the holy rest of the Sabbath*
in thought, worde, and deed, in the blindenes of poperie,
and light of the Gospell, openlie and secretlie, at home
and abroad, alone by our selues and with others, and that
the Lord hath receiued the sacrifice of his sonne, as a ful
recompence for them, by that same second grace, which
wee haue receiued from the strength of his sacrifice, that
we doe giue our selues whollie to serue him, in all holy o-
bedience vnto this commandement, more carefullie in
all time to come, and that by his grace wee are inabled
thereunto, and to desire continually to growe in it, all
which wee know can come from none other, then from
him, who hath obtained it of his father for vs. And thus
the lawe shall keepe vs also with Christ, that we fall not
away from him, when it teacheth vs daylie to growe in
humilitie for our sinnes past, and maketh vs to be carefull
Phil. 2.12. of duelies to come, *labouring to finish out our salvation in*
feare and in trembling.

The

The second booke, declaring the *seuerall parts of Gods worship, whereby* we ought publikely, and priuately to sanctifie and keepe holy the Lords Day, with other and by our selues.

Deut. 5. 12. *Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.*

13. *Sixe dayes thou shalt labour and doe all thy worke.*

14. *But the seuenth day is the sabbath of the Lord thy God: thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manseruant, nor thy mayde, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy manseruant, and thy mayde may rest as well as thou.*

15. *For remember that thou wast a seruant in the lande of Egypt, and that the Lord thy God brought thee out thence by a mightie hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.*

THe second and last part of this Commandement is, *that we carefully spend the day of Rest vpon the holy seruice of God alone:* which though it be last in order, yet is the chiefe and principall thing in the Commandement, and that whereunto the ceasing from labour is to be referred, and without which the other is vnperfect, and as it were a shadowe without the

The second part of the Commandement is to sanctifie the daye of Rest.

bodie. Which that it is so indeede, appeareth by the very wordes of the Lord, and the order of them pronounced from heauen, as we haue alreadie seene. *Remember the Sabbath daye to keepe it holy*, which also more precisely he commandeth in repeating the Law to the Israelites, before his death. *Obserue the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee*, which daye wee are then rightlie said to *sanctifie or keepe holy*, when we bestowe it vpon the seruice of God, which is most holy, and so (by making it proper vnto that which is holy) both we and the daye are hallowed thereby. That great learned man Master *Zanchius* the diuinitie reader at Heidelberge, entreating vpon that place of *Iohn* (whom the father hath sanctified) saith, *that to be sanctified signifieth to bee consecrated vnto God, and to bee put apart from other things vnto an holy vse, and so is God said to haue sanctified vnto himselfe the Sabbath daye, that is, to haue selected it from the other dayes, and to haue consecrated it to himselfe. And this significatiō is very common in the scripture: wherupon the people also of God are said to be sanctified vnto God, and in this sense Christ taketh it here, when he saith that he was sanctified of the father, for he alone of all the three persons, and of all other creatures was ordained vnto the office of the mediator, and to be the head of the Church; euen before he tooke vpon him our flesh.*

Deut. 5. 12.

Iohn 10. 36.

Zanc. de tribus Eleh. pan 2. lib. 3. cap. 9.

Whereunto agreeth that of *Chrysostome*. *Quid est? What is the meaning of this? He hath sanctified it: he hath distinguished it from other dayes*, and we see to what end. For as M. *Bullinger* saith: *God hath sanctified the Sabbath, not that one day in it owne nature is better then another, or because he delighteth in our Idlenes, but hee hath therefore sundered the Sabbath from other dayes, which hee hath appointed for worke, that we resting from our workes vpon this one daye, might more freely heare the law of God, and worship him.* For by this meanes in deede all the things that euer haue been vsed in the sacred worship of God, haue

Chrysost. in Gen. 2. Hemil. 10.

Bulling. in Rom. 14. 5.

It is then sanctified when we bestowe it vpon Gods worship.

been hallowed, in so much, that of what kinde or nature soeuer they were before, yet now the holie God, whom onely they serued, and his holie worship vnto which they are made proper, hath *sanctified them*, and made them so wholly to differ from all other, as though they were not of the same nature and kinde, and so from that they were before, as though they were not the same any more.

Thus we doe reade that the *tabernacle and the temple were holy with all the ministers of both, & whatsoeuer thing els serued in them euen vnto the very garments of the priest*, as it is in the 29. verse of the same chapter, and *the tithes of the land giuen vnto the maintenance of Gods worship*, and them that serued in it. So then as all other things are called *most holie vnto the Lord* in the same chapter, because they *are separated from that common vse*, wherein other of the same nature are imployed, and may not bee vsed, but to the Lords vse: So the Sabbath day, or day of rest, *is then sanctified of vs*, when wee doe not vse it in the affayres of this life, from the which it must be separate, and from which vpon it we must rest, (and therefore it is called a day of rest, as wee haue seene,) but vse it in the Lords seruice, and make that day proper vnto it, and to nothing principally but that: So likewise in the 40 chapter of Exod. (where mention is made of the reating vp of the Tabernacle, and how *euery thing was sanctified by Moses*, and made holie) that which the Lord speaketh of *Aaron* is true of all other things, that serued in the Tabernacle: *Thou shalt put vpon Aaron the holie garments, and shalt annoint him, & sanctifie him, that he may minister vnto me in the Priests office*: where in the latter words he expoundeth what is ment by *making him holie*, euen to *appoynt him to that holie office*, that hee might serue the Lord in his holie seruice. For as the Lord himselfe did then *sanctifie the day*, when he appoynted it to this holie end, so when he commandeth vs *to sanctifie it*, he requi-

Which also sanctifieth all other creatures vsed therein. *Exod.* 29. 44. *Leuit.* 27. 30.

Vers. 28.

Exod. 40. 13.

reth

reth that wee should vse it onely to that holie ende, for which it was ordained, and so by the right vse of it, to maintaine (as it were) *that holinet*, which at the first was put vpon it. Euen as *Moses* did then *sanctifie* all the forenamed things, when he dedicated them to Gods worship, and the Priests (by vsing them in that manner alone) did keepe them holie still: which they should haue vnhallowed, whensoeuer they had abused them to any other end, or not vsed them to this holie end.

As the water, bread & wine in the Sacraments.

Thus wee may easily vnderstand, what is the true hallowing of the day, euen *to spend it in all the parts of Gods worship*, which maketh euery thing appoynted vnto it holie, euen the very time that is spent about it. Therefore as the common water being once brought into the Church, and appoynted for *Baptisme*, is no more common, but holie water, being separated from the common vse of water (which is to wash, &c.) and now appoynted to assure vs of the forgiuenes of our sinnes by Christ, and of our new birth in him, at the commandement of God (which is holie): And as the common *bread and wine* set vpon the *table of the Lord*, appoynted for the Sacrament of *the Lords Supper*, (which is holy) and so put apart from the common vse of these creatures (which is to feede our bodies) and applyed to that vse which is not common but holie (namely, that we thereby might bee assured, as by most certaine pledges that our soules and bodies shall be nourished vp by faith in Iesus Christ vnto euerlasting life) are no more common bread, but holie, during this most holie vse: and the Lord Iesus Christ at the first, by appoynting them to these endes did sanctifie them, the Ministers and the people by thus vsing of them, doe hallow them, or *keepe them holie*: So what time soeuer is bestowed of any, vpon the seruice of God, he *keepeth that holie*, and the Lord commanding vs to *keepe holie the day of rest*, doth require that wee should spend it in the holie seruice of his maiestie, vnto which he himselfe appointed

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it at the first, and so *sanctified it.* And this that wee might doe the better, he commandeth vs to rest from all other things in the world, that so the day might not bee taken vp with any thing els, saue this, which maketh it holie.

And thus we doe not onely see that it is further required in this Commandement, that Gods holie worship should be practised vpon this day, but also that this is the most especiall thing contained in it, and vnto which all other things are to be referred: & therefore the Lord himselfe in pronouncing the lawe, vseth as many words to commend vnto vs *the sanctifying of the day*, as he did to establish resting from worldly affayres: as namely, when first of all he sayth: *Remember the Sabbath day to keepe it holie*: and afterwards calleth it *the Sabbath of the Lord thy God*, that is, a day of resting from all other things, that it might be bestowed in seruing the Lord thy God, for it is called *the Sabbath of the Lord*, not so much because it was appoynted by the Lord, as for the Lords vse: & therfore ought rather thus to be translated, *The Sabbath vnto the Lord, or day of rest for the Lord.* And amongst other great learned men, which thus reade it, so also writeth *Tertullian:* Septima die Sabbatiza Domino Deo tuo: *Keepe the seuenth day an holie Sabbath vnto the Lord thy God.*

To worship God vpon this day, is the most principal thing in the Commandement.

Tremel. Ari. Mont. Vatabl.

Tertull. aduersus Marcion. lib. 3.

And to this ende, as the Lord himselfe doth oftentimes call them *his Sabbaths*, so the ancient and learned father well obserueth it: *Obseruandum* (saith he) *it is to be marked that he doth not say absolutely, and you shall sanctifie the Sabbath: but with a note of difference*, Sabbatha mea, *my Sabbaths.* And so writeth *Wolphius:* De Sabbathis pleruncque, *God doth often so speake of the Sabbaths, that hee calles them his, not for difference sake, because the people of God then had none other: but that he might shewe that the Sabbath was appoynted for the honour of his name*, and dedicated vnto his seruice. And as he giueth vs libertie to worke our owne worke vpon the sixe dayes, so he commandeth

Hierom. in Ezec. 45.

Wolph. Chronol. lib. 2. cap. 4.

maundeth vs straightly to cease from them vpon the seuenth: that we might *worke for the Lord*, seeing it is appointed to bee a day of resting from all other affaires *for the Lords busines sake*. And last of all hee addeth, that whereas *the Lorde did create the worlde in sixe daies*, hee himselfe entered into a new worke, distinct from the former vpon the seuenth, and therefore *bestowed an especiall blessing vpon that day*, which all the rest haue not, euen the *blessing of sanctification*, that it might be kept holy to himselfe. For as Master *Caluin* sayth, *Benedixit & sanctificauit, secundum verbum est exegeticum prioris: Of these two words, (the Lord blessed and sanctified) the latter doth expound the former.*

Caluin. in Gen. 2.3.

Pet. Mart. in Gen. 2.

Whereunto agreeeth *Peter Martyr*, *To blesse is to giue and bestow something: this did he chiefly giue vnto it, that therein wee should rest, and apply our selues to the seruice of God:* which so many words aboundantly testifie, that the waightiest thing in this commandement, is *that the day of rest should bee bestowed vpon Gods seruice*, in so much that if we had attained vnto the perfect obseruing of *the rest*, yet we are not come to the end and goale (as it were) of this commandement, no not vnto the midde way of it: which is so much the more diligently to be taken heed vnto, because many through a grosse and palpable ignorance and want of religion, as they cannot be perswaded of that precise rest, which we haue seene here commanded, so more prophanely dreame, that though not all, yet the greatest part of obedience vnto this commandement consisteth in abstaining from al worldly busines, and therefore they that haue some care of this, yet neuer or very seldome thinke of the other, and making some conscience of working that day, thinke it to bee a veniall, or no sinne at all to neglecte the seruice of God, (which is most especially required) or at least wise not to be throughly occupied about it, as the Lord on that day doth require. For as Master *Caluin* sayth, *God was not*

Cal in Exod. 20.12.

delighted

delighted with the idlenes of his people, but when hee bad them rest vpon the seuenth day, there was relation to an other end: For as the same man saith in another place, *This were a very bare and naked thing, that our hands onely and our feete should rest, and that nothing else should bee done. What must we doe then? wee ought to apply this rest vnto a more high and excellent thing.* And a little after he shewes it more particularly, saying, *When our shop windowes are shut in on the sunday, when wee trauaile not after the common order and fashion of men, this is to the ende wee should haue more liberty and leasure to attend on that which God commandeth, that is to wit, to be taught by his word, to assemble our selues together to make confession of our faith, to call on his name, to exercise our selues in the vse of his sacraments.* Therefore the seruant of God *Moses*, to meete with this grosse corruption in the 5. of Deuteronomie, doth not onely vse the forenamed word of *sanctifying the day*, but further addeth in the same place: *As the Lord thy God hath commanded thee*, making the greatest part of the commandement to consist in hallowing of the day. *For when God sanctified the day, he commanded man to sanctifie it, that is, to bestowe it in holy exercises.*

Idem vpon Deut. 5. ser. 34.

Deut. 5. 12.

Iunij prælect. in Gen. 2. 3.

So then looke howe many reasons there were before for the establishing of the *day of rest*, so many more are there for the *keeping it holy*, seeing this is the principall end of resting, that it might be hallowed, which because it cannot be in that manner that it should, vnlesse we doe rest, (for we cannot wholly bestow it vpon Gods seruice, if wee bestowe it vpon our busines in whole, or in part) therefore that *this principall* might haue his due roome, al other things must giue place vnto it. And though there were many other causes of ordaining the day of rest, (as we haue alreadie seene) yet none so chiefe and principall as this: For *Adam* being in paradise, whiles he had not yet sinned, though he was therefore exempted from ma-

ny causes of resting, which his posteritie did stande in need of, yet for this cause was bound vnto it, as much as any, that resting from the works of the garden, he might sanctifie it according to the commandement, which otherwise he could not doe. And therefore in the wordes of the commandement we are willed *to remember the Sabbath day* to keepe it holy, not so much remembring that we rest vpon it, as that *we sanctifie the time of our rest*, and therfore remember to rest before hand, that nothing might hinder vs from the worship of God vpon the day of rest, but therfore rest, and therefore remember to rest, that the seruice of God might bee taken in hand. And as it is a sin not to be carefull of the Sabbath, that we might rest vpon it, so it is a greater sinne not to obserue it, that it might be a Sabbath vnto the Lorde by sanctifying of it: and if for want of heedfulnes any thing do compell vs to worke vpon the day of rest, it is our sinne in not marking the Sabbath day: so if by our negligence we cannot sanctifie the day of rest vnto the Lorde, it is a greater sinne of not *remēbring to keepe it holy*, which is the first & greatest thing in this commandement.

Therefore we ought to remember the Sabbath to this end especially.

Master *Musculus* sayth, *Polluitur Sabbathum, cum cuius gratia instituitur, à pleriſq; plane non curatur: The Sabbath is broken of many, when they consider not to what end it was ordained.* How many in the world can and do remember well enough the Sabbath day to rest vpon it? but how fewe doe remember to imploy that time about the Lords busines, and so to keepe it holy? One maketh account of the Sabbath day for this ende, another reckoneth of it for that, and euery one remembreth it for some purpose, but the Lord would haue vs to remember it, that wee might altogether bestowe it vpon his worship, yet none almost looketh vnto that. Therefore it was the wisdome of God to meet with this blockishnes of our, (who remember euery thing sauing that, that we should, and those good things which we doe remember, wee thinke of them to farre other ends then wee ought to doe) and

Muscul. in Math. 12. 11.

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to tell vs plainly, that *this is the chiefest ende of marking the Sabbath, that we might keepe it holy*: which if we doe not, as we cannot so well marke it, as we should, so wee doe marke it to a wrong ende, and doe (as it were) take our markes amisse of it. Master *Caluin* vpon these words sayth, *Hinc colligimus: Wee gather from hence, that God speakes not of a small matter, when he commends the sanctification of the Sabbath not in a word, but doth exhort them vnto the diligent marking of it, and so doth pronounce that their want of care to marke, is a breach of the commandement.* And Master *Musculus* vpon the same words saith; *Notandum quod, It is to be noted that he doth not simply say: Sanctifie the Sabbath day, but remember to do it. This kind of commanding is not light, but waighty, hereby is signified, that a matter of great importance is commanded, and that which by no meanes is to bee neglected, but with great care to be kept. For so do parents and masters vse to commend the doing of those things vnto their seruants & children, which aboue all other things they would haue least of all neglected.* So then if it be necessary to rest vpon this day, (as it hath been strongly proued vnto vs) then is it much *more necessary to sanctifie the day*, as we haue seene in part, and it shall more fully appeare vnto vs hereafter. Which wee had need so much the more carefully to take heede vnto, because the common practise of men is so cleane contrarie vnto it, and the sinne as it is more common, so it is greater and more dangerous.

Caluin in Exod. 20. 8.

Muscul. in eundem locum.

And now we may more plainely vnderstand the great necessitie of that precise rest, which hath beene so often spoken of, and is so hardly receiued, euen for because that otherwise we cannot so *keepe it holy vnto the Lord, as we ought to doe*: For this is the law of things consecrated vnto the Lord, that they may not otherwise be imployed, thē to his vse, & they must not be partly his, & partly ours, but altogether his, if they be holy to him: therfore seeing the day must bee hallowed, it must not be vsed in other affaires, sauing in the lords busines, & it must not be part-

ly ours by doing our owne worke, and partly the Lords by doing his, but *his alone*; as it is called *a Sabbath vnto the Lorde*, and therefore we are willed to *doe no manner of worke in it*.

The sanctification of this day is very precisely urged in the Scriptures.

And that the truth of this doctrine might appeare vnto vs so clearely as the noone daye, euen that the Sabbath ought most vndoubtedlie to be *sanctified of all sortes*, let vs vnto all this, which hath been alreadie spoken, adde the consideration of so many scriptures, wherein the spirit of God speaking of the Sabbath, doth in most significant words, commende (according to our capacitie) this truth againe and againe to vs. And first of all in the sixteene chapter of Exodus. *To morrow is the rest of the holy Sabbath vnto the Lord*: and afterwards: *To day is the sabbath vnto the Lord*; in both which places he calleth it *a Sabbath vnto the Lord*, and in the former place, *an holy rest*, not onely shewing that they should rest vpon it, but especially to what ende, namely that they might *keepe the day holy vnto the Lord* by seruing of him: and therefore he standeth vpon it, calling it *an holie rest*, and further adding *a Sabbath vnto the Lord*: as purposing to let them see into the most especiall end of their resting, euen the sanctification of the daye in the holy seruice of God. Moreouer in the thirtie one chapter of the same booke: *Ye shall keepe the Sabbath, for it is holie vnto you. Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holy rest vnto the Lord*: where he calleth it both *holie*, and *holy vnto the Lord*: shewing what manner of rest it must bee, not an idlenes, or sleepie taking of our rest and ease, but a carefull spending of that time in Gods seruice, in which we must rest from all other things, especially for that purpose. Likewise in the 35. chapter of the same booke: *Sixe dayes shalt thou worke, but the seuenth day shall be vnto you the holy day of rest vnto the Lord*: where *Moses* declaring that message vnto the people, which he had receiued before from the Lord for them, telleth it to them

Exod. 16. 23. *vers.* 25.

Exod. 31. 14. 15

Exod. 35. 2.

fully

fully and in the same number of wordes almost, straightly requiring at their hands the *keeping holy of the Sabbath day*, as a thing of great importance, as appeareth by his speech so earnest, and doubled, calling it *an holy Sabbath*, and then *a day of rest vnto the Lord*.

But what should I here stand vpon all the places of Gods word, in the olde and new testament, (which are infinite) giuing most certaine testimonie and authenticall credite to this doctrine; the time would not serue, and the treatise would grow into a greater volume, then I am willing it should: these may suffice to shew vnto vs, that *the keeping holy of the Sabbath day*, must be the principall matter in this commaundement, and (as it were) stand in the first ranke, when it is in so many places, and in such ample wordes commended, and recommended vnto vs. For if it be the wisdome of a seruant, there to be very attentiue, where his master vseth many words, and to be assured, that that is a matter of great waight; then much more ought wee to iudge *the hallowing of the Sabbath daye* to bee a thing, then the which nothing ought more to be regarded of vs, when vnto the words of *Remembring* and *Marking* (that are set in the beginning of the commandement) this thing also is in so many words spoken vnto vs, and as it were beaten into our eares. That I might not speake any thing of such other places, wherein the seruing of God, in the place appoynted by himselfe, is adioyned vnto such exhortations, as are made for the keeping of the Sabbath, thereby declaring by what meanes especially the *Sabbath is kept holie*: as *ye shall keep my Sabbath, and reuerence my sanctuarie*: where the Prophet *Moses* exhorting the Israelites to the diligent keeping of the Sabbath daye, speaketh vnto them of that worship of God, which was practised in the sanctuarie, as the onely way to keepe it. Vnto which agreeth that which is set downe in the 23. chapter of the same booke. *Sixe dayes shall worke be done, but in the seuenth day shall be* *Leuit.19.30.* *Leuit.23.3.*

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the sabbath of rest, an holy conuocation: Ye shall do no worke therein, it is the Sabbath of the Lord in all your dwellings. For in this place hee doth not onely call it *a sabbath vnto the Lord* (so many times before) but also saith, that *vpon it must be an holie assemblie*, which assemblie then should be holie, because they must meete for an holy purpose, not to deale about any worldly affayres, (which notwithstanding they did at other times) but to bee occupied altogether in the holy seruice of God, and in an holy place.

Holy assemblies were cõmanded to be kept vpõ these dayes.

And this was a thing not peculiarly belonging to some one day, but generallie commanded, and practised vpon euery Sabbath day: namely to haue *holy meetings*, that the *day might be kept holy*. And indeed, it was so inseparably adioyned vnto the Sabbath, that it was not onely ordinarie vpon the seuenth day, which is onely properly called the Sabbath, but vpon all other festiuall dayes of the Iewes, commanded by God vnto them to obserue, (which had also the nature of the first, and true Sabbath) as appeareth most plentifullie in this one forenamed chapter of Leuiticus in many verses, where their seuerall feastes are reckoned vp: of which as he afterwards speaketh in particulars, so thus of them all in generall. *These are the feasts of the Lord, and holy conuocations which yee shall proclayme in their seasons*, calling them *feastes vnto the Lord*, that is, dayes of reioycing before him, & thanksgiuing to him for his benefites, and praying to God for the continuance of them: wherein that they might bee furthered, they had the exercises of the worde, and offering vp of sacrifices, euen as they did rest from their other busines, that they might wholy attend vpon these, and so the *conuocations* or *assemblies* of the people *were holie*: which if it were true of those daies that were but appurtenances vnto the weekely Sabbath, then must it needes much more be verified of it, whereunto all the other were referred. And if the other dayes could not be *feastes vn-*

Leuit. 23.4.

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to the Lord, as they are called, vnleſſe they were *holie aſſemblies*, then much leſſe can this bee a Sabbath vnto the Lord, which is the very name of it, vnleſſe their meetings be in the Lord, and for his worſhips ſake.

For this cauſe the Prophet *Eſay* calleth it *the Lords holie day, and a day conſecrated as glorious vnto the Lord*, ſaying: *If thou turne away thy foote from the Sabbath, from doing thy will on my holie day, and call the Sabbath a delight to conſecrate it, as glorious vnto the Lord, and ſhalt honour him, &c.* whereby he doth declare that the eſpeciall thing in the Sabbath day, is the honor and ſeruice of God, vpon which we muſt ſo altogether attend, that it may appeare that wee haue dedicated the day vnto him indeede, and made this the *chiefe glorie* of it, that it is *holie vnto him*. Therefore it was commanded in the lawe, that the ſacrifices, and ſo conſequently al other parts of Gods worſhip, (which were neuer ſeuered from them) ſhould bee doubled vpō the Sabbath day, that ſo they might altogether be occupied about them, and doe nothing els, the whole time being taken vp with them: as is in expreſſe words ſet downe by *Moſes*, Numb. 28. where hauing ſpoken before of the daily morning and euening ſacrifice, he addeth: *But on the Sabbath day, ye ſhall offer two lambes of a yeare old without ſpot, and two tenth deales of fine flower for a meate offering, mingled with oyle, and the drinke offering thereof: this is the burnt offering of euery Sabbath, beſide the continuall burnt offering and drinke offering thereof.* And *Chryſoſtome* ſpeaking of this thing, ſayth, *The Sabbath was not giuen for idlenes ſake, but rather that wee being drawne away from the cares of temporall things, might beſtow all our leiſure vpon ſpirituall things*: Nam ſacerdos eo die duplicat hoſtiam: *For* (ſayth he) *the prieſt vpon that day doth double his ſacrifice.*

Eſay. 58.13.

And then the daily ſeruice of God was doubled.

Num. 28.9.10

Chryſoſt de Lazar. conc. 1.

And if wee looke into the 17. chapter of the Prophet *Ieremie*, where he promiſeth from God a bleſſing to the Iewes, if they would keepe the Sabbath, and threatneth a

most grieuous destruction to them, if they did breake it, wee shall finde that in many verses, speaking of the true manner of keeping that Commandement, how he not onely requireth a resting from bodily labour, but also the bestowing of it vpon Gods seruice, when alwaies he ioyneth these two together: *If ye doe no worke, but sanctifie the Sabbath, as I commanded your fathers.* Whereunto agreeth the practise of the whole Church, from time to time, as appeareth by the very reading of the storie of the new Testament, in which from the one end of it, vnto the other, nothing is more cleare, then the ordinarie reading, preaching, and hearing of the law publikely, with all the rest of Gods seruice practised vpon the Sabbath with one consent: which as it is confirmed by infinite testimonies, so the time would not serue to stand vpon them, I will content my selfe with that one, which is set downe in the Acts of the Apostles: *For Moses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.*

Ier. 17. 22 25. 27.

Act. 15. 21.

And when the day was chaunged, all the exercises of religion were chaunged together with it, and did still accompanie it: *So that the holie meetings of the Church were vpon the first day of the weeke.* I call them holie (as before) because they were taken in hand, and continued only for the holie seruice of God, as it is apparant in the 20. chapter of the same booke, besides many other places, where the Euangelist S. *Luke* writeth thus: *The first day of the weeke the Disciples being come together to breake bread. Paul preacheth vnto them, &c.* Whereunto no doubt the Apostle S. *Iohn* had respect in his Reuelation, when he calleth this new day, by this new name, *the Lords day*, deriuing it from the Lord Iesus, who was made Lord and heire of all things, who as hee did rise againe vpon this day, so he *did institute a new seruice, and a new ministerie, and a new day in the honour of the new worke, which he had now finished.* So that it is true, which Master *Bucer* sayth:

In the time of the Gospell these meetings are, and ought to be vpon the Lords day.

Act. 20. 7.

Reuel. 1. 10.

Com-

Communi Christianorum consensu dies Dominicus cō- *Bucer in Mat.* uentibus ecclesijs publicis dicatus fuit ipso statim tēpore 12.11.
Apostolorū: *The Lords day was appoynted for the common assemblies of the Church, euen in the Apostles time.* And therefore (as it hath been declared before) this was not first brought in by the Christian Emperours, but allowed and approued by them, or rather by publike authoritie established, whereas the Christians did without law, by the authoritie of Gods word, obserue it before. So that it may truely be called *the Lords day*, as it is indeed, not only because the Lord Iesus did arise from the dead vpon that day, and so declared that he had made an end of the worke of our redemption, but also and especially because by seruing of him vpon that day, in that manner that he hath appoynted, not onely the memorie of it is kept, but we are made partakers of the benefit of it also.

Therefore, vnlesse wee will chaunge the name, which wee ought most precisely to keepe, as a chiefe honour of it, wee must retaine the seruice of it, without the which, the name is idle and fruitlesse. For as S. *Augustine* sayth: Tantum diuinis cultibus seruiamus dantes scilicet huic *August. de tēp.* diei reuerentiam: *We rest* (sayth he) *from other things, serm. 251.* *that wee might onely serue God, therein giuing honour and reuerence vnto this day.* Shewing that the honour of the day consists in seruing God vpon it. For as the Apostle *Paul* writing of the Sacrament of the bodie and bloud of our Lord & Sauiour Iesus Christ, doth vse these words, *the Lords Supper*, and *the cup of the Lord*, and *the Lords* *1. Cor. 11. 20.* *table*, not onely because this was instituted by our Lord 27.
Iesus Christ, but also because he is there most truely present, and doth there wholly offer himselfe vnto vs, to bee made partakers of him, and because we ministring and receiuing of it, do yeeld him that seruice, which he requireth of vs, according to his Commandement; *Doe this in* *Luc. 22. 19.* *the remembrance of me*: Euen so it is called *the Lords day*, both in the olde and new Testament, because of the ser-

uice in it done vnto the Lord: as the Church also therefore is called *the Lords house*, because *it is the house of prayer vnto him.*

1. *Tim.* 3 15. *Matth.* 21. 13.

All which places seuerally by themselues, and ioyntly together, doe beare witnesse vnto the thing wee haue in hand, namely, that here is commended vnto vs, not only the carefull abstayning from all worldly busines, but especially and aboue al the *holy spending of the time in the diuine seruice of God*, which is so much greater then the other, by how much the principall in euery thing, is greater then those that are but helpes and furtherances vnto it. And here I may put you in minde of that which *Augustine* sayth to this purpose: *Let vs take heede that our rest be not idle and vaine, but being seuered from al other busines:* Solo diuino cultui vacemus: *let vs attend only vpon the worship of God.*

August. de tẽp. serm. 251.

Therefore let vs in the feare of God be perswaded, that it is our bounden dutie vpon this day to ioyne our selues to the holie assemblies of Gods people in the Church, (which is his house) there to serue him, and to come thither, as it were to his schoole, there to heare his voyce, to learne his most holie will, to doe it, that so also we might make prouision for our soules, that we might be the fitter to serue him the whole weeke following. And this is that, which an eloquent and diuine Philosopher writeth: *When the Sabbath is so greatly commended in the old testament:* Schola Domini præcipue commendatur, Academia non Platonis, vel Aristot. *The schoole of God especially is commended vnto vs, not the schoole of Plato, or Aristotle, but of almightie God, the knowledge (I say) of his law, and the vnderstanding of the heauenly couenant betweene God and man is commended vnto vs.* And this was the practise of the Primitiue Church, as it appeareth by the constitutiõs of the Apostles (if they bee these) wherein it is thus decreed: *Verùm in die Dominico diligentius conuenite: Come together more diligently vpon the Lords day, to giue*

Therfore vpon this day wee ought to come to Church, & to be occupied in all the parts of Gods worship.

P. Ram. comment. de relig. lib. 2 *cap.* 6.

Constit. Apost. cap. 63.

thankes

thankes vnto God, who hath made all things by Iesus Christ, and hath sent him vnto vs, and hath suffered him to dye, and raised him from the dead: For what excuse (say they) can he bring vnto God, who vpon this day doth not come to heare the wholsome word of the resurrection of Christ?

But if we further demaund what are the pars of Gods seruice, that we should be occupied in; surely to speake of the true manner of worshipping God, doth not properly belong to this place, it was sufficiently opened vnto vs in the second commandement, but generally whatsoeuer is the true worshippe of GOD, in that wee are bound to serue him publikely and prinatly, as at all other conuenient times, so wholly and altogether vpon this day, and to doe nothing but that, that so it might be *an holy day* indeede, *consecrated vnto the Lorde, and the Lords day* alone, as wee haue seene it to bee called in the scriptures. Therefore whereas the Lord is serued in the ministrie of his word, sacraments, prayer, & al other parts of his holy discipline and gouernement, which hee hath appointed for his Church, these are the very thinges in which the day is to be consumed, and without the which we cannot sanctifie it in the least tolerable measure. In so much that as we haue seene the sanctifiyng of this day so highly cõmended vnto vs in the word, so we shal see the practise of all these set downe in particulars, in sundry places of the same worde, as the onely meanes whereby it is sanctified of vs.

Therfore we haue seen already, *that many sacrifices were then to bee offered*, which were neuer truely performed without the word, which gaue life vnto them, and without prayer, that they might bee accepted, and confession of their sinnes, that thereby they might be assured of the forgiuenes of them: So that in commanding the one by name, he includeth the other, which were neuer seuered from it, especially seeing that in so many places of the scripture they be ioyned together. And this is that which *Numb* 28,9.

Ezek. 46.1.2.3 the Prophet *Ezechiel* speaketh of, shewing both the Prince and the people, what they should doe vpon the Sabbath, namely, *that the gates of the Temple being set open, they should repaire thither, and there the Priests should offer their burnt offeringes, and they should worship the Lorde.*

But it is more plainely set downe in the newe Testament, that it was the ordinary custome of the ministers, and people to meete together, and ioyne in the word, sacrament and prayer. For in the 20. chapter of the Acts, it is reported by Saint *Luke*, that *the Church of God at Troas, vpon the first day of the weeke*, (which is the Lords day) *came together to breake bread*, (that is, to receiue the sacrament, hee noting for breuitie sake, vnder one kinde the whole action) and he taketh that rather then any other, to shewe vs that this was one of the vsuall partes of Gods seruice in the primitiue church, *to receiue the sacrament euery Lords day*, as well as to serue him in any thing else: *and Paul* being there, then *preached*, where hee alledging no other cause of both these, then that it was *the first day of the weeke*, (which was then appointed to bee sanctified) doth teach vs, that these are the meanes to sanctifie it by, and that they are proper vnto the day.

Act. 20.7.

There ought to be the preaching of the worde vpon this day in all places.

Now though prayer be not here named, yet we are to presume that neither the word nor sacraments were ministred without it, seeing the fruite of both dependeth vpon the blessing of God, which is obtained by prayer, and seeing that in other places they are ioyned together. And that the ministrie of the word is so vnseparably ioyned to the Sabbath, and hath alwaies beene, further appeareth by that which is most plainely & in many words set downe in the 13. chapter of the same storie: where it is thus written, *When Paul and Barnabas departed from Perga, they came to Antiochia, a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.* 15. *And after the lecture of the law and Prophets, the rulers of*

Act. 13.14.

the ſynagogue ſent vnto them, ſaying: Ye men and brethren, if yee haue any worde of exhortation for the people, ſay on. 16. *Then Paul ſtood vp, and beckened with the hande, and ſayd, Men of Iſraell, &c.* as followeth in that chapter, to the 42. verſe, where againe it is written, that *when they were come out of the Synagogue of the Iewes, the Gentiles beſought that they would preach theſe wordes to them the next Sabbath day.* 44. *And the next Sabbath day came almoſt the whole citie, to heare the worde of GOD.* which words doe ſufficiently ſhew, that it hath alwaies beene diligently obſerued of the Church to ſanctifie the Sabbath day in the publike reading and preaching of the word, as in the moſt ſingular part of Gods ſeruice: For *Paul* came and *founde the Church already met together vpon the Sabbath, and reading the lawe and the Prophets, and then was deſired to preach:* and afterwards being deſired to preach againe, they *came and heard him vpon the Sabbath.* And in the 15. chapter wee haue heard already, *That Moſes hath of old time, in euery citie them that preach him, ſeeing he is read euery Sabbath day in the Synagogues.* Beſides that which is written of *Paul* in the 17. chapter, that *he comming to Theſſalonica, where was a Synagogue of the Iewes, as his manner was, went in vnto them, and three Sabbath daies diſputed with them by the ſcriptures, opening and alledging that Chriſt muſt haue ſuffered, and riſen againe from the dead, and this is Ieſus Chriſt, whom (ſayd he) I preach vnto you.* Act 15.21. Chap 17.1.2.3

But it were an endleſſe labour (though profitable) in order to reckon vp all the ſeuerall places, which ſhewe that theſe are the holy works of the Sabbath, which the Lord requireth all men to bee occupied in, if they will ſanctifie the day according to his commandement, and as the practiſe of the Church giueth vs example. And vpon theſe conſiderations, it ſeemeth it was enacted in a councell held in Germanie, vnder *Charles* the great, for the maintaining of the publike preaching euery Lords

day,

Concil. Mogūt. cap. 25. day, that *Si forte Episcopus, If the Bishop be not at home, or be sicke, or vpon any other vrgent cause be not able himselfe.* Nunquam tamen desit diebus Dominicis, qui verbum Dei prædicet, *Yet let it bee so prouided that there neuer want one to preach the worde of God vnto the people on the Lords daies.*

Phil. Melanct. in precept. 3. Master *Melancthon* reckoning vp many parts of sanctifying the Sabbath, sayth, *Pie fungi ministerio*, where he makes this not onely one, but the principall thing, for a man well to discharge his ministerie: in which answer he includeth the preaching of the word, because a little before he sayth, *that the Prophets when they lament the desolation of* the Sabbath, they complaine, *Abolitum esse ministerium docendi, That the ministerie of teaching was abolished*, and that the priests lips did not keepe knowledge: But (as themselues say) they were dumme dogs, and delighted in sleeping.

Bucer in Mat. 12.11. And Master *Bucer* in this argument, writing of the practise of that Church wherein himselfe liued, sayth, *Dominicis diebus in singulis Parochijs, ad minimum duæ, si non tres habentur conciones, Vpon the Lords dayes in euery parish, there are two sermons at the least, if not three:* Which also as it may be truely sayd of a great number of Churches in England, for the space of these many yeares, vnder the most happy raigne of her maiestie, to the great glory of God, her singular renowme, and the saluation of many soules: so in that respect, we are to bow our knees vnto God day and night for the preseruation of her royal maiestie, that it may be so by her meanes for euer: as also that in those places, where it is yet wanting, it might be brought in, in Gods most blessed time, if our vnthankfulnes doe not hinder vs, euen as that zealous and good King *Ieboſaphat*, could not doe all things in his time, that he would for the reformation of the Church, *because the people then had not prepared their hearts to serue the GOD of their fathers.*

2. Chron. 20.33.

Therefore

Therefore to be short, let vs looke vnto that which is in the chapter immediatly following: *That Paul abiding at Corinth, disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.* Here the holy Ghost witnesseth of him, that hee did *openly teach the scriptures euery Sabbath day*, and in the forenamed place, that *it was his manner so to doe:* then it must needs be the custome of the Church to come to the publike ministrie of the word vpon those dayes, and it must be a common manner with them: which is spoken to this end, that we might not be of that brutish mind that some are of, that know no other thing to do vpon the Sabbath but to rest, and take their ease, and therfore lye many times at home sleeping most prophanely, and so their oxe and their asse in ceasing from their worke, keepe as good a Sabbath as they: neither to be so ignorant as others are, who content thēselues with their owne priuate readings at home, or with the bare reading of the word in the Church neglecting the preaching of it, not labouring to procure it to themselues, nor repairing to those places in the meane season where it is, though it be the chiefest part of Gods seruice, and therefore the most especiall meanes whereby the Sabbath is sanctified, and without the which all other things in the seruice of God, are lesse accepted of God, and more vnprofitable to our owne selues.

Chap. 18. 4.

All men ought to resort to those places where the word is preached.

Therefore how many places of scripture haue wee seene before, commanding vs so straightly, *to sanctifie the Sabbath*, so many are there binding *all men of what estate and cōdition soeuer, to listen after the preaching of the word, and to be at it euery Sabbath*, if they haue any care to discharge themselues of that obedience vnto God, which he so straightly requireth at their hands. As we may see in the scriptures, how they that feared God, liuing in the corrupt times of the Church, and so not hauing their ordinarie teachers, haue vpon the Sabbath day frequented those places, though farre off, where by the doctrine of

the word, they might sanctifie the day in some good acceptable manner.

2. *King.* 4. 23. In which consideration, *the Shunamite* (as it is recorded in the second booke of the Kings) *when his wife tolde him that she was going to the Prophet*, but concealed the cause from him (which was for the restoring of her sonne to life, which she had obtained by his meanes before) he demaundeth of her, *why she should goe that day, seeing that it was neither new moone, nor the Sabbath day*: as though he had sayd, if it had been any of these daies, which the Lord had commanded to be kept holy, then no maruaile if she hastened thitherward so fast: For so it ought to be, and so it appeareth she vsed to doe, that by *hearing of his doctrine*, she might *keepe holie the day*, and so thereby bee furthered in all other holie dueties.

Iustin. Martyr Apolog 2. In this respect I would to God wee might say of our time, as *Iustine Martyr* doth of his: Die, qui solis dicitur, omnes qui in oppidis vel agris morantur in vnum locum conueniunt: *Vpon the day that is called Sunday, all that dwell in the townes or villages doe meete in one place: and for the space of an houre the canonical scriptures of the Prophets & Apostles are read.* It is a Canon in the prouincial Councell of Malisgon, *That if any man haue a Church neere them, they should goe together, and there vpon the Lords day to bee occupied in prayer, &c.* Where their meaning was not to dispense with them that were further off, but to inioyne all to goe to their next Churches. And in another Councell, this is the maine reason why they should giue ouer all worldly affayres: *Quo facilius ad ecclesiam venientes: That they might the more easily come to the Church and pray, &c.*

Concil. Alater. 3. cap. 27.

August. de tẽp. sermon. 251. And vnto this doth that learned father and Bishop *Augustine* exhort his auditors, in a sermon which I haue often alleadged, which is worthie of all men for this purpose to be read ouer: *Let no man separate himselfe from diuine seruice:* Neque otiosus quis domi remaneat: *neither*

ther let any man tarrie idling at home, when other are gone to the Church. Which also as it is very Christianly prouided for vnder her most excellent Maiestie, both by statute, and also by her Iniunctions, *that all should resort vnto their parishes vpon all Sundaies, and there to continue the whole time of godly seruice, vnder the paine of penaltie:* So it had been happie for this land, if in all places it had been executed, but with halfe that care, that it was first meant. But I may complaine of it, with Master *Calvin*, rather then amend it, *That whereas, if we were so feruent in the loue of God, as wee should, all would morning and euening, assemble themselues together, to the end they might be edified more and more in the seruice of God: we see that with much adoe, men will assemble themselues on the Sunday, and that many are to bee holden to this order, by force and violence: and a little after, it sufficeth not, that euery one withdraw himself to his owne house, either to reade the holie scriptures, or to pray vnto God, but it behoueth that we come into the companie of the faithfull, and there declare the concord and agreement we haue with the whole bodie of the Church, and celebrate in such wise this order, as the Lord hath commaunded.*

Ille.

Q. Iniunct. articl. 46.

Caluin vpon Deut. 5. Ser. 34

So then as wee haue seene heretofore, that it is lawfull vpon these occasions, to trauaile vpon the day of rest, now we learne that it is necessarie, not only tolerated, but inioyned vnto vs, because it is the day that must be sanctified, and therefore *all labours commanded, whereby wee may hallowe it in the best manner.* Therefore let vs in all conscience and care to serue God, cast away such vaine pretences (as that the weather is too hot, or too cold, the wayes are too foule, the iourney too long, and a thousand more) which might hinder vs at any time frō the preaching of the word, and common prayer, in which consisteth the head and the foote of keeping holie the Sabbath day. For these are so necessarie, and haue been so continually practised of the Church, & by succession as it were from

hand to hand deliuered to the poſteritie, that wee ſhould too much degenerate from them, if wee ſhould debarre our ſelues from theſe holie things.

The Apoſtle writing to the Corinthians, where he had before *taught euery Sabbath day*, and ſo by his example and doctrine, ſhewed them the right manner of keeping holie the day, when afterwards ſome great abuſes were crept into the Church, he writeth vnto them, and correcteth the faults that were in *their ſolemne aſſemblies vpon the Lords day*, as appeareth moſt plainly in the proceſſe of the whole chapter, but more eſpecially, when he ſo many times repeateth *their generall comming together*: ſeeing then he findeth fault with the corruptions in prayer, prophecying or preaching, and the Sacrament, it is moſt euident, and muſt needes bee granted, that theſe were the holie exerciſes vpon that day vſually in their common meetings, *whereby the day was made holie vnto the Lord*, and moſt glorious to them. If thē it be ſo (as it cannot be denyed, vnles we will denye the cleere light of the Sunne at midday) that *the chiefeſt poynt of hallowing the Sabbath day, conſiſteth in comming to Gods houſe*, where he offereth vnto vs the ſpeciall parts of his ſeruice to be occupied in, and no where ſo much as there; then it muſt needes bee ſubſcribed vnto, that in *Poperie*, and al falſe religion, there is nothing els but a meere *prophaning of the day*, by abominable idolatrie and ſuperſtition: and ſo many daies as we were vnder that intolerable bondage, we were ſet free from Gods ſeruice, and ſo long liued wee in a continuall breach of this Commandement. And not onely ſo, but whereſoeuer the preaching of the word is not, or where men haue it, and come not to it, there can they not ſanctifie the day in that manner that they ſhould, becauſe they want the principall part of Gods ſeruice, and that which ſhould direct them in all others, and make them moſt profitable vnto them.

Corin. 11.17. 18.20.

Where the word is not preached, or men come not to it: this day cannot be hallowed as it ought.

Which if it be ſo, (as wee cannot with the leaſt ſhew

of

of reason deny it) then what cause haue wee to be sorrie for our selues and others? Which haue so many times broken this law by wilfull absenting our selues from the Church without any iust cause, or by not seeking to the Prophets to teach vs, when wee had not them at home, and which doe so continuallie see our brethren in many places for want of teaching, willingly to breake this law, and which must needes foresee, ours and their posteritie to fall into the same sinne, nay to continue and dye in it, vnles by establishing a preaching ministrie euery where (*which all are commanded publikely to pray*) the disease be now cured, and so to be preuented in time to come.

In our English Letanie.

And if this be the estate of the poore people, that haue not the preaching of the word among thē, that by breaking the Sabbath continually they must needes prouoke the most patient Lordes wrath at the last, and endanger their owne soules health: what can bee saide or thought sufficiently, and answerably vnto the sinne of them, who being called *the ministers of God*, as they that should be the chiefe in his seruice, and goe before others in it, by preaching vnto them, are able and willing to do nothing lesse in the world, then that? For partlie they are ignorant, and cannot doe it, partlie they are giuen to ease, and will not doe it, and partly they haue so many charges to looke vnto, that they know not where to begin to doe it. And so doe not onely vnhallow euery Sabbath daye that the liue, and doe bestow no daye in the weeke so ill as that, (which they should bestow best of all) because they neglect that, which God requireth most of all at their hands: but also are the onely chiefe causes euerie where of vnhallowing the Sabbath, and doe compell the people to breake it, whether they will or no: which sinne is yet so much the greater in them, because it is not accounted of, and so there is no care to amend it. But let them bee assured, that all the charges giuen concerning the sanctifying of the Sabbath in the scripture must bee

The ministers that cannot, or wil not preach, are special causes of vnhallowing this day.

double charged vpon them, for themselues, & their people; and looke how earnestlie this is by the Lord commanded, so seuerely will it one day bee required at their hands, when they shall haue no bodie to speake for them, nay they shall pleade against themselues, and better were it for them a thousand times, to begge in the meane season, then to eate vp, and to liue vpon (as it were) their owne sinnes, and the sinnes of their people, and to carry about with them their owne bayne, not by slipping into, of humaine frailty, but stubbornely falling into, and more wilfullie lying in so manifest a breach of so great a commandement, and that in the highest poynte of it.

Psalm 95,7.8. 2.Thes.2,10.11 *Therefore to daye if we will heare Gods voyce, let vs not harden our hearts against it*, but, *let vs receiue the trueth in loue, least he giue vs vp to strong illusions, effectuallie to be deceiued, and to beleeue a lye*, and let vs confesse as the trueth is, that the Lord would haue *euerie Sabbath to bee sanctified, by the Minister and the people*, and that in the Church he ought to preach the word, and they to heare it euery Sabbath daye: And though we bee not so grosselie blinded to imagine that it is not necessarie one whit vpon that day, we must not also be deceiued to thinke, that now and then is sufficient, once a moneth, or twise a quarter, and so sometime both Minister and people should be exempted from it, as though they could sanctifie the daye after some other manner.

And though I haue iustly stood vpon the preaching of the worde especially, because it is the greatest parte of Gods seruice, and yet that which is most neglected: my meaning is not to exclude the other, as though they appertained not vnto vs: for it wholly and euery parte of it doth concerne vs, and is to bee practised vpon this daye. Therefore *wee must also come to the reading of the worde, and common prayer, and receiue the Sacrament* so oft as it is administred, yea though we receiued it the Lords day immediatlie before, and be *present at the Baptisme* of others.

We must be present also at the reading of the worde, common

thers. For wee haue in the forenamed places, seene all these practised together, & seeing they be parts of Gods publike worship, we must leaue no holy worke of his vndone, whereby the day might be sanctified vnto him. So we must bee present at the whole action, *and continue at the diuine seruice, from the beginning to the ending* (as it is prouided by the lawe of the realme, which is grounded vpon Gods worde,) neither foreslowing to come at the beginning, nor hastening to depart at the ending, which is so much the more diligently to bee taken heede of on euery side, because herein many doe offend careleslie, and yet the danger of it is very great. Some vnder the pretence of comming to the Sermon, tarrie at home a great part of the seruice, and so neither are they at the confession of sinnes with Gods people, nor are made partakers of the prayers of the Church for the forgiuenes of their sinnes, neither doe euer heare much of the scripture read: other vnder the colour of being at all these departe away before the blessing is pronounced vpon them, and so many times lose the fruite of all (as *Iudas* did,) or else tarie not the ministring of the Sacrament, as though it were a thing impertinent vnto them.

prayer, and administration of the Sacraments from the beginning to the ende.

Therefore it is in expresse wordes set downe by the Prophet Ezekiel cap. 46. Where hee speaketh of Gods worship vpon the Sabbath daye, that *the prince shall be in the temple in the middest of the people, he shall goe in, when they goe in, and when they goe forth, they shall goe forth together:* where we see he requireth that *all should be present from the beginning to the ending, euen the very chiefest in euery* congregation, as well as the meanest, and no priuiledge is to be giuen to any one more then to another, for comming vnto, abiding at, and departing from the seruice of GOD, which concerneth them all like in the whole, and in euery parte of it: then the which nothing can be spoken more truely, nor more plainely, which the Prophet *Dauid*, as he knew very well, so laboured to per-

Ezek. 46. 10.

swade

Pſalm.84.10. ſwade the people of it, when in the Pſal.34. *He accounteth the dore keepers of Gods houſe bleſſed,* who were firſt and laſt in the temple, & ſo partakers of the whole worſhip. Wherefore whenſoeuer wee doe voluntarilie bereaue our ſelues of any part of the publike Miniſterie, we cannot ſanctifie the daye ſo in euery portion of Gods worke, as he would haue vs to doe.

Hereunto it ſeemeth they had reſpect in that councell, wherein they ſay, *Si quis, whoſoeuer he be, let him goe to the Church vpon the Lords daye.* And they bring their reaſon: *For it is iuſt, that wee all celebrate this daye,* vnanimiter, *with one conſent, or all together, in whichwe are made that, which wee were not before, for wee were the ſeruants of ſinne, but by it, we are made the children of righteouſnes.* S. *Auguſtine* complaineth in his time of this abuſe in one kinde. *Adhuc quoque, quod valde dolendum eſt, conqueri vobiſcum volo: I will further complaine vnto you of one thing, for which there is great cauſe to bee grieued, that there are ſome, eſpecially the great mightie men of this world, who when they come to the church, haue no deuotion to praiſe God, but compell the Miniſter to curtall the ſeruice, and to ſaye it accordiog to their pleaſure, and will not permit him to follow the order of the Church, for their bellies ſake, and couetouſnes, as though but one little parte of the daye were appoynted for Gods ſeruice, and all the reſt of the daye together with the night, were ordained for their pleaſures.*

Concil. Maliſgon. 2. cap. 1.

Auguſt. de temp. ſerm. 251

See how truelie hee ſetteth out, as it were in their colours, the manner of a great many in our time. So that how many times ſoeuer, we haue made vnneceſſarie delayes, and haue been afraide as it were, leaſt wee ſhould come too ſoon, (though in al worldly matters we ſuſpect that wee ſhould come too late, and wee are loath to loſe the leaſt part of that, which might make for our profite) we haue hindered our ſelues from dooing ſome parte of Gods ſeruice, which the reſt of our bretheren haue been occupied in, and ſo haue not done vnto him all that ſame

ſeruice,

seruice, which he required of vs vpon that daye, which must be dedicated vnto him alone.

And least that we might imagine that the Lorde doth not so strictly require this seruice at our hands, (besides that wee must remember, that it hath been proued vnto vs out of the word, and declared how the practise of the Church in all times hath yeelded vnto it) if wee doe further consider the reasons, why the Lord would be thus openly, and together of all his seruants worshipped, wee shall easilie perceiue, that they stand still in force, and binde vs as much as euer any before: so that wee cannot iustly say, it is true in deed, it was thus once, but now it is not so necessarie, we haue more libertie then others, and so discharge our selues of our obedience to God, at least wise of some part of it. For first of all the Lorde would haue such solemne assemblies of his people in one place, worshipping him together in those principall partes of his seruice, which otherwise cannot bee done, and hath not left it to euery mans discretion, alone in some corner to serue him, when it pleaseth himselfe, (though hee require that of euery one also, euen *that entring into his chamber, hee should shut the dore, and there praye vnto him in secret, which will rewarde him openly,*) but would haue all resorte to the common meetings, and there ioyntlie to agree in his seruice, *praysing him in the assemblies, and declaring his name vnto our brethren in the middest of the congregation,* that thereby his Church might be knowne and discerned in this world from the synagogues of the idolaters, and conuenticles of the Schismatickes, that so it being, *as a citie set vpon an hill which cannot bee hid, and the mountaine of the house of the Lorde, being prepared in the top of the mountaines, and exalted aboue the hils, all nations might flow vnto it,* and they descrying it a farre off might repayre vnto it, *as the Eagles doe resorte thither, where the dead carcas is:* And so not onely the godlie might incourage one another, saying; *Come, and let vs*

God would haue vs to serue him publikely in the Church.

Matth.6.6.

Psal.107.31. 32.

Matth 15.14.

Esay 2.2.

Luk.17.37.

Esay 2.3. *go vp to the mountain of the Lord, to the house of the God of Iacob, and hee will teach vs his waies, and wee will walke in his pathes: For the law shall goe forth of Sion, and the word of the Lord from Ierusalem:* but also that all the wicked which should by apostasie forsake it, and reuolt from it, or through contempt not ioyne themselues vnto it, (as too many haue, and doe still in our time) might iustly be condemned, and left without all excuse, where it should be so visible, and as it were palpable vnto them.

Gualt. in Marc. 3. Homil. 23. And therefore, as Master *Gualter* sayth, *They that vse the Sabbath day rightly*, Sacros cœtus adeunt, *goe to the publike assemblies to heare the word of God and pray:* and

Idem in Act. 17 Homil. 108. the same man in another place; *It is euident that it was the ancient custome of the people of God, to frequent the holy meetings, for which cause we doe reade, that holy daies and holy places in time past were ordayned of God.* Whereupon he inferreth in the same place, that their peruersnes is to be detested, who doe prophanely scoffe at the publike meetings *of Christians, wherein they manifestly bewray that they are not touched with any desire of wholesome doctrine, or true religion.* For there the Lord doth offer vnto his Church those most notable and singular meanes of their saluation, which as they cannot want, so they can find no where but there, for there is the preaching of the word, *which is Gods owne arme, and power to saue all them that beleeue*, in so much that without the ministerie and preaching of those, that haue the publike authoritie and callings of the Church, most ordinarily men are not saued, as the Apostle saith: *How can they beleeue without a Preacher? And how can they preach vnlesse they bee sent?* For indeede this is the *incorruptible seede whereby we are borne againe*, without which we cannot enter into the kingdome of heauen: and this is that *syncere milke, whereby as new borne babes we are nourished, and grow vnto eternall life*, euen that word, *that is preached*; in so much that wee *cannot vnderstand what is read*, (vnderstande I meane

A commendation of the preaching of the worde which there is to be had.

Rom. 1.16.

Rom 10.14.

1. *Pet.* 1.23.

& *Chap.* 2.2.

Act. 8.31.

meane to saluation) *except we haue a guide to preach vnto vs, who may giue the sence, and cause vs to vnderstand the reading.* For our Lord Iesus Christ, *when he ascended vp an hye, and led captiuitie captiue, gaue rich and plentiful gifies vnto men, pastors, and teachers, for the gathering together of the Saints, for the worke of the ministerie, and for the building vp of the body of Christ, til we al meet together in the vnitie of faith and knowledge of the sonne of God vnto a perfect man, and vnto the ful measure of the age of Christ, that we from hence forth might be no more children, wauering and carried about with euery winde of doctrine, by the deceite of men, and with craftines, whereby they lay in waite to deceiue, but might follow the truth in loue, & in al things grow vp vnto him, which is the head,* that is Christ, *by whom all the body being coupled, and knit together by euery ioynt, for the furniture thereof, (according to the effectuall power, which is in the measure of euery part) receiueth increase of the body, vnto the building vp of it selfe in loue.* Nehem.8.8. Ephe.4.8. Vnto 17.

Seeing then there are so many excellent and glorious things spoken of the preaching of the word, by the spirit of wisedome and truth it selfe, the like whereof cannot be verified of any thing else vnder heauen, namely, that it should be the principall, and most ordinary meanes to begin, to continue, to increase, and make perfecte in vs faith, and all other graces of God, which accompany saluation: and this can no where be had, but at the handes of the ministers, *Whose lips must preserue knowledge, and the people must seeke the lawe at his mouth, for hee is the messenger of the Lord of hosts.* Therefore it is as needfull for vs nowe still to come to the place of common preaching, as it hath beene for any people heretofore, and to serue the Lorde with this part of his worship, which hee hath appointed for our most especiall good: besides that in so doing, we shall drawe on our brethren by our example, and (as it were giue light vnto them to see) where *the mountaine of the house of the Lorde* doth stand, and Malac 2.7.

shall rise vp in iudgement against them, who willingly stops their eyes against so cleere a light, that they might not be saued.

There also are the sacraments administred, & there haue we the benefite of cõmon prayer.

But that we might yet the rather be encouraged vnto this, and see the necessitie of that to bee so great as it is, we must further consider that *there also are the sacramẽts administred*, which are most sure pledges, and seales as it were, of all that good which is offered vnto vs in the word, and whereby the deliuery of them is confirmed vnto vs. And these were so vsually celebrated in the primitiue Church vpon the Lords day, (as also appeareth in the *scripture*) that it had his name of them: For *Chrysostome* writeth, that it had three names, *The Lords day, because of Christs resurrection, and* dies panis, dies lucis, *The day of bread, because of the Sacrament of the Lords Supper, and of light, because of Baptisme.* There wee are holpen not onely with the prayers of so many of our brethren, and sisters, by whose meanes that which was wanting in vs, is supplyed by them, and that which with many striuings we haue not obtained alone, by their helpe we shall more easily attaine vnto: but also and especially our prayers are offered vp by the minister of God, who is appointed to that end, and in respect of which, his ministerie is a thousand times more acceptable vnto GOD, then *Aaron* with his rich attyre was beautifull in the eyes of men.

1. *Cor.* 11. 20.

Chrysost. de resur. serm. 5.

Therefore I may say, as that graue and learned man sayth, Master *Melancthon*: His atq; alijs rationibus: *By these and such like reasons euery man should stirre vp himselfe to loue the societie of the Church, in which there is so much good, that if there bee any commoditie in other societies, it is but a shadow of that, and they are beholding to that for it.* Which if they doe not, then let them heare what the Apostles say: *Quam excusationem afferre poterit: What excuse can he pretend before God, who commeth not diligently vpon the Lords day to praise God, and heare his word?*

Ph. Melanct. in præcept. 3.

Constit. Apost. cap. 63.

I doubt not but they please themselues in many their excuses, and thinke that thereby they bee able to satisfie men, but I say as before: how can they excuse it before God? All which shall moue vs to bee willing to come to the Church vpon those daies: For as a godly man sayth, *It must needes bee a very great contempt of God, not to bestowe one day in the whole weeke in the knowing and seruing of our creator, of whom wee haue receiued our selues, and all things els that we enioy.* *Bucer in Psal. 92.*

Master *Musculus* writing of these words of the Gospell, *that our Sauiour Christ, when he came to Nazaret (as his custome was) went into the Synagogue on the Sabbath day*, sayth: Considerandum hic: *Wee must here consider, what vse was of the Sabbath amongst the Iewes, which Christ himselfe did diligently keepe, as we see here, when it is written, that according to his custome, he went into the Synagogue vpon the Sabbath day. If Christ did thus keepe the Sabbath day, and went into the Synagogue, that it is written, that this was his custome, when he had no neede of the lecture of Moses: what excuse shall they haue in these dayes, who either by too much disdaine, or contempt vpon the Lords dayes, doe neglect the Church, in which the doctrine of life is deliuered? Who doth not see here* (sayth he) *that Christ by his presence doth confirme a good custome?* And *Melancthon* speaking of the sundrie breaches of this Commaundement, reckons vp this: *Seldome, or neuer to come to the publike ministerie of the Church, where it is rightly taught, and by their example to draw away others from that ministerie, which is not defiled with impietie, as the Donatists and Brownists of our time haue done.* *Luk. 4. 16.* *Melancth. in præcept. 3.*

All which wee stand in great neede of.

Now least we might grossely imagine, that wee stand in no neede of all these things, wee must soberly, and in godly trembling and holy feare, remember that he in his wisedome hath appoynted them, and therefore to refuse them, were to make our selues wiser then he, and he that hath established the ends of al things, hath also ordained

all the meanes to bring euery thing thereunto: and therfore as hee hath chosen vs to saluation in Christ, so hee hath in great wisedome and mercie prouided these rare and wonderfull meanes, which he hath made to be effectuall and mightie by his blessing, to bring that most happily to passe: and therefore we in voluntarily neglecting the meanes, doe bereaue our selues of our saluation, and shall iustly perish, whatsoeuer we may fondly dreame, or others vainly perswade vs to the contrarie.

For if the nature of man was such in the beginning, (as wee haue alreadie seene that in *Adam*) that in his most perfect and blessed estate, he stoode in neede of all those holy exercises, wherein he was commanded to sanctifie the Sabbath, for the better preseruation of himselfe in his first perfection and happines: how must not wee needes be perswaded, that we (being fallen so cleane away from it as we be) doe stand in neede to sanctifie the Sabbath againe and againe in all the meanes of Gods worship, and especially then in the most principall, that thereby happily we might be recouered into our former estate? Nay, what a blockish presumption were it for a man to thinke that *Adam* was bound to sanctifie the Sabbath, according to the Commandement, that being holie and righteous still, he might haue been preserued in the fauour of God for euer, and that we our selues being through sinne fallen away from his loue, might make lesse account of these meanes, whereby he doth first of all offer himselfe to be recõciled vnto vs, and then neuer to fall away from that estate, as though it were not so needfull for vs to sanctifie the day by them?

Therefore let vs confesse, that these are, though not all, yet the most especiall parts of Gods seruice, wherein wee are to bee occupied vpon the Sabbath, and without which we are nothing neere that manner of keeping holie the day, which the Lord requireth at our hands. And so I conclude this poynt with the saying of Master *Gual-*

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ter: Dei bonitatem exoſculemur: *Let vs thankefully acknowledge the goodnes of God, who hath conſecrated vnto his ſeruice that reſt, which wee ſtand in neede of for the refreſhing of our bodies, leaſt that it ſhould degenerate into filthie and hurtfull idlenes.* *Gualt. in Mark. 1. Hom. 11.*

And here, becauſe wee ſpeake of the Lords ſeruice, which onely ſanctifieth the day, wee muſt conſider, that *he is a ſpirit, and therefore will be worſhipped of vs in ſpirit and in truth*: and therefore in all the aboue named parts of his worſhip, we muſt performe a ſpirituall obedience, if we will ſerue him: ſo that whenſoeuer the word is read, preached, or heard, the Sacraments miniſtred, and receiued, and prayers made vpon the Sabbath of cuſtome, and not for conſcience ſake, becauſe we would doe as others doe, and would not be noted to be ſingular, and ſo in doing of theſe things, we, as it were, doe them not: *For hearing we vnderſtand not, reading we conceiue not, praying we deſire not*, and all is done *in the letter, and not in the ſpirit*: wee ſerue our ſelues rather then God, and ſo though the day bee holie, wee make it not holie to him, and for his ſake. Thus many when they haue ſeemed moſt of all to haue kept holy the day, haue done nothing leſſe thē that. Therefore as wee muſt repent vs of all our hypocriſie in Gods ſeruice, ſo wee muſt at all times endeuour that the holie exerciſes bee not vnhallowed of vs, leaſt the Lords ſeruice being neglected, (which is ſpirituall in al things) we be found breakers of the Commaundement in that very thing, wherein we did moſt of all preſume that wee had kept it: and if the beſt things that wee doe bee thus iuſtly refuſed, what ſhall become of thoſe, which in our owne eyes carrie not that credite with them, much more in the eyes of the Lord, who examineth all things more narrowly?

All theſe parts of Gods ſeruice muſt be performed with our whole hearts, and not onely outwardly, & of a cuſtome. *Ioh. 4. 24.*

Furthermore, becauſe the Lord in commanding vs to ſerue him, hath not ſo much reſpect to himſelfe, who hath no neede of vs, as to our owne good, which may by this meanes

And ſo as by them we may be furthered in our ſaluation.

meanes be procured, we muſt ſo behaue our ſelues in all the parts of Gods worſhip, as may bring greateſt profite to our ſoules health: For in the Church of God, *all things muſt be done to edifying*, that al may learne and haue comfort, as it is in the 31. verſe of the ſame chapter. And therfore in the 11. chapter finding fault iuſtly with the abuſes that were in their meetings, generally he chargeth thē with this, *that they came not together with profite.* Therefore both miniſter & people muſt ſo behaue themſelues in Gods houſe, that they may depart with profit to themſelues & others. Which that they might attain vnto, they muſt vſe all ſuch good meanes priuatly, both before and after the publike exerciſes, as might make thē moſt profitable (which what they be, we ſhall hereafter ſee more particularly) and in the very worſhip it ſelfe behaue our ſelues ſo reuerently and attentiuely, as whereby greateſt commoditie might redound to vs. And indeed as Maſter *Caluin* ſayth, *in this Commandement is included a promiſe: For God promiſeth, that as he hath ſanctified the ſeuenth day for his ſeruice, ſo he will thereby ſanctifie them, that rightly keepe it: and therefore the promiſe of this bleſſing ſhould be a principall motiue to our obedience.*

1. Cor. 14. 26.

1. Cor. 11. 17.

Caluin in Exod. 20. 8.

And if in all other things we are carefull not ſo much to vſe them, as to vſe them to the beſt aduantage, why ſhould we not put that out to the greateſt gayne, which in it owne nature is moſt gainfull indeede? For ſeeing that there is nothing in the world that hath ſo great a promiſe made vnto it, as the publike ſeruice of GOD, ſhould we not ſo behaue our ſelues in it, that wee might be made partakers of it? And whereas it is bleſſed for our ſakes, with the full treaſure of all Gods graces in this life, and eternall happines in the ende; can it bee but a moſt grieuous ſinne, by our negligence, to ſpoyle it of that honour, and to make it vnprofitable to our ſelues? Wherefore, though I am not ignorant, that the proper place to ſpeake of the manner of Gods worſhip, is in another

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Commaundement (where also it hath been handled at large) yet because all things comprehended in the other Commandements, must bee practised vpon the Sabbath, we must vnderstand that it is not impertinent to this treatise: and that *the Sabbath is then onely truely sanctified, when of Gods worship there commeth some fruite and commoditie vnto vs.*

For this cause the Prophet *Esay* telleth the Iewes, that then they shall haue truely sanctified the Sabbath, and made it holie to the Lord, when thereby they are made moreable to rest from vanitie and sinne both in word & deede, and be made more fit to serue the Lord in all duties afterwards: *If thou turne away thy foote from the Sabbath, from doing thy will vpon my holie day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, and shall honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word.* Where his meaning is not that the whole sanctifying of the Sabbath consisteth onely in these, as though he would exclude all the Sacrifices, the reading, and the preaching of the lawe, prayer, and the whole ministerie of that time established by the Lord, (whereof he speaketh not a word) but he rather aimeth at this, to correct their hypocrisie in these things, and to shewe them that all was to no purpose, vnlesse this fruite followed of it, for which cause, the whole worship of God and the Sabbath was first of al ordained. For as when *Dauid* sayth: *Sacrifice and burnt offering thou diddest not desire, but mine eares hast thou prepared: burnt offering, and sinne offering hast thou not required: then sayd I, loe I come to doe thy will, O my God, as it is written of me in the roule of thy booke, for thy law is within my heart.* He doth not say that the Lord required no sacrifice and burnt offering at all, (for he had commaunded them in his word) but he testifieth that all sacrifice and all the outward worship is nothing accepted, when it is seuered from obedience, and when wee thereby are not

Esay. 58. 13.

Psal. 40. 6.

made more fit to obey God in all other dueties, euen as
1. Sam. 15. 22. it is expounded in another place: *Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? Behold, to obey is better then sacrifice, and to hearken is better then the fat of rammes.*

So the Prophet *Esay* in the place aboue mentioned, expounding the lawe (as it was the chiefest office of a Prophet) preacheth vnto them the true interpretation of it, that though all Gods seruice bee obserued in euery outward poynt vpon the Sabbath, yet all is ceremoniall without these fruites, appearing in vs afterwards; neither is it done in that manner, that GOD alloweth, or that they thereby could looke to inherite that promise, which in the same place hee maketh to them that shall truely keepe holie the Sabbath. And thus are all other places to bee vnderstood, which are of the like nature in this Prophet, and others; neither doe they proue, that to rest from sinne, is a proper duetie of this Commandement, more then any other, to which purpose they are alleadged of some (that I may speake it with their fauour) but onely shewe what should bee the fruite of these exercises, both vpon that day, and all other besides. And therefore in like manner, the same Prophet exhorting the Iewes to vnfained repentantance for their sinne, and a diligent care to please God, framing their liues according to his word in all dueties to his maiestie, and to their brethren, and then promiseth all manner of blessings vnto them so doing, in the midst of this exhortation once or twise speaketh of sanctifying the Sabbath day, as a chiefe meanes to bring them to this, saying: *He that keepeth the Sabbath and polluteth it not, and keepeth his hand from doing any ill.* And
Esay 56. 2. verse. 4. *He that keepeth my sabbaths, and chooseth the thing that pleaseth me, and taketh hold of my couenant.* Wherein as he declareth vnto them, that this is the way to come to this faith and repentance, which hath those promises annexed vnto them, euen to serue God in all parts of his

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worship vpon the Sabbath: so be there requireth this at their hands, that they would in such wise sanctifie the day, that they may be thus altered, and chaunged thereby.

Whereunto agreeth that, which is in the Prophet Ezekiell, where he telleth the Iewes, how many meanes the Lord had bestowed vpon them to doe them good, and yet how vnprofitable they were vnder them, and therefore that their sinne was so much the greater, and their punishment so much the more due, speaking of their forefathers: *I gaue them my statutes, and declared my iudgements vnto them, which if a man doe, hee shall liue in them. Moreouer also, I gaue them my sabbaths to bee a signe betweene mee and them, that they might knowe, that I am the Lord, that sanctifie them.* Which mercie of his he continued with their posteritie, for he said vnto their children in the wildernes, verse 19. *Walke in my statutes, and keepe my iudgements, and doe them:* 20. *And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that yee may knowe, that I am the Lord your God, &c.* His meaning is that hee offered vnto them life euerlasting in his holy worde: hee gaue them also the Sabbaths, wherein they being wholly, and profitably occupyed in all the exercises of religion, might thereby knowe that the Lorde their God, would by his holy spirite worke in them all that faith and obedience, which he required of them, that they might come to life euerlasting. So then he required of them so to behaue themselues on the Sabbaths, as that thereby they might attaine vnto that, for which he especially gaue them vnto them. Ezek. 20. 11. 12.

But this may bee sufficient to let vs see into so playne and easie a matter as this, namely, that though we come to the Churche all our life euery Sabbath, and remaine there from the beginning to the ending, yet onely so many dayes, & no more haue we kept holy as we ought, by how many wee haue been bettered and furthered; (I

Here we haue cause to repent vs of our vnprofitable co-ming to the Church.

meane in the waies of our saluation) and made more fit to serue God and our brethren thereby: what shall wee say then to all our vnprofitable wandrings to the Church and home againe? And how shall we giue an account to the Lord for them? And if the case stand so betwixt the Lord & vs, that many times when we thought our selues best occupied, euen that is turned into sin vnto vs, what great cause haue we to be truely humbled before him by repentance for our sinnes, that so wee might bee exalted of him in due time?

And in deede this is so great an euill, that wee cannot tell where to make an ende of it. For letting passe all the dayes of our vanitie and ignorance, spent either in poperie or in the light of the Gospell, wherein wee were alwaies vnprofitable in the seruice of God: wee may with heauie hearts remember, how many times since our calling, we haue met in the Church with the least profit that may be, or rather none at all, in respect of the meanes that did offer vnto vs so great profite: in so much that though our profiting in worldly things haue been so great, that it may be seene a farre off, yet our increase in heauenly things is so small, or rather none at all, that it cannot bee descryed, come as nere as you will. And when as in all other things, we doe reioyce at the greatnes of our gayne, whether wee looke within the doores or without, in the house or the fieldes, to our cattell, or to our goods, onely in spirituall matters, (I will not say our gayne is so small) but our decaye and losse is so great, that wee haue great cause to be ashamed of it. And though from the markets and fayres, we come not without some prouision, yet vpon the Sabbath (which is the market day for our soules) we come home many times, and carrie nothing, whereby we might liue the better the whole weeke following. To be short, though from a common person we haue not many times departed without some profit, yet from the minister of Gods word, euen in that place, where he hath

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the greatest blessing of being profitable to others, that any can haue in the world, and none so great as hee, wee haue departed, and that vpon the Sabbath, without any profite at all, wherein our sinne is so much the greater, that for the most parte, men doe not see it, and so cannot be grieued for it.

And what is the cause of all this? S. *Augustine* in his time complaineth of many great abuses in the Church, which hinder men from profiting (all which and many more are true in our time) when hauing spoken before of them that are ranging in the fieldes, when they should be at Church, addeth. *Adhuc, quod detestabilius est. Besides (which is worste) some comming to the Church doores, enter not in, or tarrie not there with silence to the ende, but when there is diuine reading within, then they abroade are talking either of other matters, or quarelling one with another, or playing.* To whom he saith afterwardes: *Do not giue your selues to playing abroade, but to praying and singing within.* And afterwardes in the same place he speaketh to them that are in the Church, saying: *Doe not talke one with another, while you are at Church, but be quiet, for there are many, especially certaine women,* Quæ ita in ecclesia garriunt, *who so chat in the Church, and are so full of words, that neither themselues heare that which is read, nor suffer others to heare,* and then hee concludeth, *Should there bee such meetings in the house of God in such an order, or should they so behaue themselues in the sight of God, and of his holy Angels?* It is prouided by publike authoritie, *That no man, woman, or childe should be otherwise occupyed in the time of seruice, then in quiet attendance to heare, marke and vnderstand, that, that is read, preached and ministred:* but how pitifully the execution of this is neglected in many places, it is too lamentable to consider.

August. de tẽp. serm. 251.

Q. Iniunct. articl. 38.

And if this were all, wee might holde our peace; but this mischiefe stretcheth it selfe out further: for alas, many

The Ministers in many pla-

ces are the cause, why the people doe not profit.

ny of Gods people liue vnder such vnprofitable Ministers, that it is not so much as to be hoped for ordinarily, that any profit should come from them at all: for besides that, that many cannot so much as distinctly reade, so that they may profitably be vnderstood (I would to God it were not so,) there are many that can but reade, and what is the profit of that (though I confesse it is great in it selfe) vnto the endlesse profit that commeth by preaching? And let them but once shew vs the spirit of God (who must be the onely iudge in this matter) euer speaking so magnificently of the one, as of the other. Others that doe preach had as good almost holde their peace: for they cannot *deuide the word of God aright, neither* are they the *wise dispensers of Gods mysteries, and stewardes of his house, who should giue to euery one of his people their owne meate in due season, but haue taken vnto themselues the instruments of a foolish shepheard, whose right arme is dryed vp, and their right eye is cleane put out*, that they haue no skill to discharge their dueties in any profitable measure: neither doe they make it part of their care and studie, to speake most profitably to their people, but either care not what they saye, or else seeke their credit and estimation in that which they doe say. What shall wee saye then to these vnprofitable men, which cause so many of Gods people to bee vnprofitable, and euen in those things, from whence greatest profite should redound vnto them, and vpon that very day, which is especially appoynted for their profit?

2. Tim. 2. 5.

Matth. 24. 45.

Zach. 11. 15.

How will they wash their hands of so many vnprofitable assemblies, whereof they haue been the very cause themselues? nay they haue brought vp a vile slander vpon the house of God, (which is the most beautifull, and fruitfull place in the world) because they haue shut out the profitable preaching of the word, which maketh all other things more profitable. In so much that many say, what good shall I get by going to the Church? what

can I heare there, which I may not heare or read at home? Haue I not the Bible, and booke of common prayer at home? which saying of theirs though I doe not allow of, yet you see whence it ensueth, and woe bee to them, by whom such offences come: but this one thing will require a seuerall treatise, and I must remember my purpose, (though I haue well remembred it all this time) I meane I must bee as briefe in euery thing, as the time doth require, & the waightines of the matter wil permit.

There are yet other holy dueties publikely to bee performed vpon the Sabbath day, whereby it is sanctified, but I haue stood the longer vpon these, because they are most principall, most common vnto all, but least regarded of all: I will bee shorter in them which follow. *To make common prouision for such poore as be in euery congregation*, or if they bee able to haue a care of others adioyning vnto them, *is a worke* most acceptable vnto God, profitable to our brethren, commanded to be done and *practised of the Church*, most of all, *vpon the Sabbath*. For this is that order, which the Apostle established in the Churches of Galatia, and at Corinth, for the relieuing of the poore saintes at Ierusalem, much more then did they it, for those that were amongst themselues: *Euerie first day of the weeke let euery one of you put aside, and lay vp as God hath prospered him, that then there bee no gathering when I come.* When men haue beene prospered the whole weeke before, and they come vpon the Lords day to acknowledge it, and to giue thanks vnto God for the same, the lord would haue the declare their faith, (namely that they haue receiued all from him) by bestowing vpon them who are in great neede, the which that they might doe the rather, they haue the worde that might prouoke them vnto it: wherein are many goodly promises, concerning the fatherly prouidence of God watching ouer them for good in this life that serue him, and that he hath prouided for them a kingdome in heauen, & that he

Vpon the Lords day the poore ought publikely to prouided for.

1. Cor. 16. 2.

he will requite it them double, whatsoeuer they giue vnto the poore in his name, and for his sake, in so much that
Math.10 42. the *giuing of a cup of cold water shall not be lost*, for
Prou.19.17. *he that hath pitie vpon the poore, lendeth vnto the Lord, and looke whatsoeuer he layeth out, it shall be repayed.* For the Lorde
Math.25.40. Iesus Christ will account, *whatsoeuer wee haue done vnto the least of his brethren, as though we had done it vnto himselfe*, and so,
2.Cor.9.6. *hee that soweth plentifully, shall reape plentifully.*

Besides all this, then are we made partakers of the sacraments, wherin the Lord offereth his sonne Iesus Christ crucified vnto vs with all the merits of his death, by who we are made heyres of the whole world: and there hee giueth vs libertie to aske of him whatsoeuer wee want,
1.Ioh.5.14. and hath promised *to giue it vs, when we pray in the name of his sonne, according to his will.* Seeing then we haue so many things in possession, and so many more in hope & right, which (as it is alwaies so by faith) so we see it most cleerely, when by thus many meanes it is testified vnto vs: therefore as they that doe come from a rich spoyle doe send gifts to their friends in token of ioy and plenty,
1.Sam.30.26. as *Dauid in the spoyle of the Amalekites*, so the Lorde would haue vs to witnesse vnto others the ioye that wee haue in his fauour, & the riches of our inheritance, which we possesse already by faith, and hope in the end to come vnto, as by many other meanes, so especially by our liberalitie to others for his sake, whom he to that end offereth
Iohn 12.8. vnto vs: as it is sayd, *The poore yee shall haue alwaies with you.*

Thus after the returne out of captiuitie, when *Ezra* the Priest did vpon the first day of the moneth (which was a Sabbath) reade and expound the lawe of GOD, to the whole congregation of the Iewes, (for the knowledge of which he exhorted them to bee thankfull) among other things he willeth them to haue a care of the poore. *So eate*
Nehem.8.10. *of the fat, and drinke the sweete, and send part vnto them,*

for

for whom none is prepared, for this day is holy vnto our lord. *Iustine Martyr* speaking of the order of Christians vpon the Lords day in his time, among other things sayth, *Conferuntur eleemosyna, Almes is giuen according to the discretion of euery man for the relieue of the poore, the fatherlesse, the sicke, and those that are banished:* but herein they obserued this order, (as it is sayd there) that it being giuen vnto the custodie of one, it was afterwards distributed according to discretion. And *Bucer* amongst other dueties to bee performed vpon this day, sayth wee ought, *Conferre in pauperes, to prouide for the poore:* And indeede if men will not be liberall then, when they haue so many meanes to drawe them vnto it, what hope can we haue that they will bee so at other times, when they shall haue none of them? Therefore men may say what they will, that they doe thus, and thus bestow at home, but who will beleeue them? when they doe finde them so straight handed then, when the Lorde doth offer so much vnto them, that they might bee more able cheerefully to shew mercy vnto others.

Iustin. Martyr Apolog. 2.

Bucer in Mat. 12. 11.

Therefore though I cannot like of the disordered gathering for the poore that is in many places, where in the time of diuine seruice, you shall see men go vp and down asking, receiuing, changing, and bestowing of money, wherein many times you shall haue them so disagree, that they are louder then the minister: and the rest stand looking, and listning vnto them, leauing the worship of God (as though it did not concerne them) and thus all is confused: So yet I am persuaded that this is the fittest time to make this prouision, and I presume that it is not the meaning of our godly wise rulers in the Church, and common wealth, (who are abused herein) that any such thing should bee done: but that the gathering being made at some other time of the day, they might haue it in readines before hand, to bestowe at the end of seruice vpon the needie, according to their discretion, or gene-

rally to take some good order that God might bee best serued, our brethren relieued, and no man iustly offended. But wee may say of this thing, as the Papists doe of the priuate Masse, (which they cannot defend) that the iniquitie of the people brought it in. For when men thorowe couetousnes would not followe the rule of the A-

1.*Cor.*16.2. postle, *to put some thing apart for the poore, as they should finde God had blessed them,* and so bring that with them, and *haue it in a readines,* being perswaded that it is a du-

2.*Cor.*9.7. tie, which God requireth of them, and so *doe it cheerefully,* as vnto him, who hath promised to reward it; but it being left to their discretion, they haue shifted it off as they might, and whē diuine seruice was ended, and now nothing more was to bee done in the Church but that, they would not tarrie it: then, the collectors for the poore were compelled to take them there in the middest of Gods seruice, when for very shame by starting they could not refuse. But from the beginning it was not so:

1.*Cor.*14.33 40 and seeing *God is not the author of confusion, all things in the Church must be done honestly and in good order.*

And these are the common and publike dueties which are to be performed in the assemblies of the people; and which cannot be done but where there is a visible church

How wee ought priuatly to spend the rest of the day, when the publike assemblies are dissolued.

established, which hath her ordinarie meetings, which where it is: yet they continue not together the whole day, neither can, nor indeede is it required of them, and yet the whole day must bee hallowed (as we haue seene in part, and it shall more fully appeare vnto vs hereafter). For God sanctified from the beginning the seuenth day, not a parcell of it onely: and in the Councel of *Tu-*

*Concil. Turon. cap.*40. *ron,* it was decreed, that *they should rest from all worke, and be occupied in praysing Gods name* (vsque ad vesperam) *euen vnto the euening.* And in the Councel of *Paris,* they

*Concil. Paris. cap.*1. say, *Let your eyes and hands be lifted vp vnto God,* toto illo

*Augustin. de tēp. serm.*251. die, *all that day.* For as S. *Augustine* very well sayth, *Wee must not thinke that a little peece of that day is sufficient*

for

for Gods seruice, and all the rest we may bestow at our pleasures. For as we haue seene before, therefore are they called *the Lords Sabbaths*, and in the new Testament, *the Lords dayes*, because they are wholie to be imployed in his seruice. And therefore Master *Caluin* very excellently sayth: *Let vs knowe that the Sunday is not ordained for vs onely to come to the sermon, but to the end wee might imploy the rest of the time to laude and praise God.* For as one very learnedly obserueth: *It is not simply sayd: Remember the Sabbath, but the Sabbath day, and not the things of the day, but the day it selfe.* And so I conclude with *P. Martyr*, *Of euery seuen daies, one must be reserued to God:* he meaneth one whole day, not a peece of it. Therefore there must needes be certaine other holie dueties, and parts of Gods worship, which wee must walke in the rest of the day, when the congregation is dissolued, and when wee are alone by our selues, which are the priuate religious exercises of a Christian man, in which he sanctifieth the rest of the Sabbath, and they are *all such parts of Gods seruice, which a man can doe by himselfe alone, or with others of his houshold, or neighbours*, whereby he might prepare himselfe, or them for the publike ministerie (which is the chiefest) or afterwards make it most profitable to himselfe or them.

Caluin. vpon Deut. 5. ser 34.

Muscul. præcept. 4.

P. Martyr in Gen. 2.

Vnto which it seemeth Master *Bucer* had respect, whē as he speaking of such things, as are to be done vpon the Sabbath, and hauing named those that are publike, *as to heare the word, to receiue the Sacraments, to prouide for the poore, vnto them addeth*: Instituere ad pietatem familiam, *to instruct a mans houshold vnto godlines. In the former part of the day therefore euery one must prepare himselfe for the Church*, that hee might come thither with profite: for if in all worldly things, that bee of any moment, we doe prepare our selues, then much more ought we to doe it in heauenly, whereunto wee are most vnfit, as they in themselues are the greatest: especially when

Bucer in Matth. 12. 11.

In the first part of the day wee ought to prepare our selues for the publike assemblies.

the benefit of them is so great, if we be prepared, and the daunger is so perilous, if we be vnprepared: for the preaching of the word is *the sauour of life vnto life, or the sauour of death vnto death*: And in the Sacrament is offered vnto vs *the bodie and blond of Christ*, to nourish vs vp vnto euerlasting life, *but if we eate and drinke vnworthily, we procure Gods iudgement against our selues*. The Lord in speaking to his people from heauen in an extraordinarie manner, did command them *to be prepared extraordinarily*: by which practise of his he declared, that in the ordinarie ministerie of the word, there ought to bee some ordinarie preparation, if wee will bee partakers of it with profite. The ground is prepared for the seede, the stomacke for meate, the whole bodie for phisicke: this *is the immortall seed, whereby we are begotten into an assured hope of a farre better life*. This is the food and phisick of our soules, whereby our life is preserued, and we kept from eternall death, therefore we must bee prepared for it.

2. Cor. 2. 15.

1. Cor. 11. 24. 29

Exod. 19.

1. Pet. 1. 23.

The want of which preparation, is the cause that the word is so vnprofitablie heard of a great many.

And this is so much the more diligently to be marked, because it is so little known, & lesse practised in the world For if the daye were as long againe, as the longest in the middest of Sommer, a great many would spend away the time (I know not how) and neither at home, nor in the way, nor at the Church thinke to prepare themselues one whitte. And if they haue made a few prayers at their first comming in, then (if seruice bee not begunne) they are as ready to talke of any worldly matter, with any that will giue them the hearing, as euer they were, if it were halfe an hower together, yea though the minister be there, vntil he begin the first word: for want of which preparation, either they can receiue nothing, or it dooth them no good, which is the very chiefe cause of so much fruitlesse hearing of so many good sermons, as is euery where, that they which otherwise haue good wits, and great affections, here are both senseleese and without

feeling

feeling; so that they sit more like stockes then men, conceiuing no more then the very stooles they sit vpon, carrying away no more then they brought with them. And if it bee not so, what is the cause that many reasonable men hearing one man at one time speaking one and the same worde of God so plainly (that if it were possible young children might vnderstand it) some shal so greatly profit by it, *that wisedome should be iustified of her children:* others shall so meerely not conceiue one word, as though they had been deafe, a sleepe, or in a traunce, or starke dead all the while? Matth. 11. 19.

And that it is so indeed, let the intolerable ignorance of men euery where after this long preaching of the word, *Vnder the most happie raigne of her gracious Maiestie* (whome God still long preserue to that ende, and add as many happie yeares vnto her raigne, as may be) speake for it, and see whether wee complaine, before wee haue cause. Nay let mens owne wofull experience tell themselues, that when they haue most prepared themselues, they haue most profited by the publicke ministerie: and contrariwise, then haue they been most vnprofitable at it, when they haue come most vnreuerently and vnprepared to it. In so much that a man of meaner giftes shall some times bee more profitable to them, when they are thus prepared, then another that hath more excellent graces, at whom they may well wonder, but receiue no profit by him, when they be not prepared for it. I know the Lord is mercifull, and he doth not alwaies deale with men according to their deserts, & therefore many times when they come vnprepared, he blesseth his owne ordinance vnto the, that he might performe the trueth of *that promise, which hee hath annexed vnto it*, and his mercie is aboue al our sinnes, but how can men looke for any such thing ordinarilie? And doth he not it vnto them to teach them, that he would bestow vpon thē greater mercie by these meanes, if they would prepare themselues for it? Matth. 28. 20.

How wee ought to prepare our selues before wee come to the Church.

But how shall men prepare themselues? Surely first of all let them bee perswaded, that they ought to prepare themselues, and this is the beginning of their preparation; then *let them examine themselues*, not onely how they haue spent the weeke past, and euery daye in it, calling themselues to an account before God, what sinnes they haue committed day or night, to bee humbled for them; what benefites receiued, that they might bee thankefull, and what dueries they haue done, that they might bee comforted therein (all which though they bee shortlie spoken, they are not so soone done, & here is not so much needed of a good capacitie to conceiue, as a good conscience to practise:) but also generally what is their estate, what graces they want, what bee their sinnes past, what their infirmities present: and because the Lorde hath appoynted his worship to comfort vs ouer these, let vs pray vnto God before hand, that the prayers of the Church might be directed, the Minister of the word so disposed, and euery thing in the Church so gouerned, and so blessed vnto vs by his spirit, as might make not onely for our good in generall, and the good of others, but in these speciall things that we stand in most needed of.

2. There is great cause to pray, before we come to the Ministerie of the word.

And so let *vs pray for our selues and others*, and that we might be holpen by them, but especially let vs praye for *the Minister of Gods word*, that to it might bee ioyned the ministerie of his spirit, which when we doe, the Lorde (that heareth out prayers, that knoweth our wants,) will cause vs to heare that, which we most of all desired: and that which is spoken generally, the spirit will applie vnto vs particularlie; euen as many eating of one meate receiue sundrie kindes of nourishments from it: and he will cause the steward of his house, to giue vnto vs that meat, which he most of all knoweth wee stand in neede: and then we shall heare him speake, as though he were in our bosome, and *the secrets of our hearts shall bee made manifest*: not that he knoweth what is within vs, but the Lord

1. Cor. 14. 22.

knoweth

knoweth (whose minister he is, for our good) and the holy Ghost dooth, which accompanieth Gods ordinance) and in the word doth, which is preached; *For the word of God is liuelie and mightie in operation, and sharper then any two edged sworde, and entereth thorough, euen vnto the diuiding asunder of the soule, and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the heart; neither is there any creature, that is not manifest in his sight, but all things are naked and open vnto his eyes, with whom we haue to doe.* Heb. 4. 12. 13.

And that we might the rather be perswaded that wee ought thus in the feeling of our wants, praye vnto God, wee must remember, that wee cannot so much as vnderstand the word, vnlesse Gods spirit doe teach vs; *For wee are darkenes it selfe.* And *the naturall man perceiueth not the things of the spirit of God, (for they are foolishnes vnto him) neither can he know them, because they are spiritually discerned:* and besides, the word of God is high, and there are many mysteries contained in it, and *a wisedome that is hid, which many princes of this world doe not know,* as it is in the same chapter: and all the articles of our faith are aboue our reason, nay we account them foolishnes: Therefore both in the inward feeling of our own blindnes, and in a reuerent estimation of Gods holy word, we had neede to pray for the inlightening of his holy spirit, *which searcheth all things, yea the deepe things of God, and no man knoweth the things of God, but the spirit of God:* as it is most liuely set forth vnto vs in this very chapter. And so let vs praye with the Prophet in the 119. Psalme, in a great many places: *O Lord teach me thy statutes,* and *open mine eyes that I might see the wonders of thy law:* and *make me to vnderstand the way of thy precepts:* and *teach mee good iudgement and knowledge,* and *giue me vnderstanding that I may learne thy commandements:* and *deale with thy seruant according to thy mercie, and teach me thy statutes.* Ephes. 5. 8. 1. Cor. 2. 14. Vers. 7. 8. Vers. 10. 11. 26.

And when wee doe vnderstand (thorow the blessing of

of God obtained by prayer) we must *pray further that our affections might be framed according to our knowledge*, which we had need to doe so much the more, because it is harder then the other: and yet our affections doe more ouercome vs, then our knowledge, in so much that wee doe not many times that we know to be best, but which wee like best: and so at some other time of the daye, wee must *praye that these things might be called into our remembrance*, and that we might be transformed into not onely the knowledge, but obedience of them, which is the end of all: and generallie, *that the fruite of all things might appeare in our liues*, to our owne vnspeakeable comfort, the benefite of others, and Gods glorie most of all, which without the especiall assistance of his holie spirite, wee cannot obtaine, by the most excellent giftes, and most

1. Cor. 3. 5. painefull endeauours of his best seruants. For *who is Paul, and who is Apollo: but the ministers by whom yee beleeued, and as the Lord gaue to euery man, I haue planted, Apollos watered, but God gaue the increase: so then neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase: saith the Apostle.* Therefore as the Minister must pray much for his people, if euer hee will doe any good to them, euen as it is said of the prince of pastours, *that in the day time hee taught in the temple,*

Luke 21. 37. Marc. 14. 23. *and at night went vp into the mountaine to praye:* so the people must pray much more for the minister and themselues, both before and after, both that they might bee prepared to obtaine, and continue in that good which they haue gotten.

Many doe wrongfully complaine, that their minister is vnprofitable vnto them, hee dooth them no good, they cannot conceaue him. (I doe not say, but that the complaintes of some are iust,) yet let them consider whether some great part of the fault be not in themselues, namely the want of prayer before, and their negligence afterward: vnto priuat prayer must be adioyned *priuat reading*

We ought to read the Scriptures, priuatly at home.

ding of the Scriptures, at such times of the daye, as they shall finde it most conuenient, both that they might generally bee acquainted with the bodie of the Scripture, and also that they might haue some more speciall vse of certaine partes, as they shall stand in neede, either to bee confirmed in any poynte of doctrine publikely taught, or might thereby receiue any speciall comfort, humiliation, or increase of such graces, as they labour most for, or might be quickened vp vnto prayer.

And hereunto may bee referred that saying of *Theophylacte*, *The lawe hath commanded men to rest vpon the Sabbath*, vt lectioni vacent homines, *that men might attend vpon reading*, which is true, not onely of the publike reading in the Church especially, but also of priuate reading at home. For so it is that in most places the people doe heare the scriptures seldome in the Church, and then but certaine portions of them, and not the whole worde reade ouer: whereby it commeth to passe, that they are vtterlie ignorant in, and neuer so much as haue hard before of many textes, that are alleaged in the sermons, for proofe of any doctrine, whereby they are not onely not furthered, but hindered, wondering at such strange, and seldome hard things, & so the thing is more obscure vnto them, thē it was before, being proued by that which they vnderstand not. Nay the cōmon stories of the bible, they are vnacquainted with: feare thē with this or that iudgement executed vpon such a people, comfort them with such a mercie shewed vnto such a man; it moues thē not; they know no such thing; they are altogether strāgers in those matters: nay some cānot tell in what part of the Bible any such book (as is alleaged) stands. Therfore wheras we may obserue it in the new Testamēt, that our Sauiour Christ and his Apostles in alleaging the places of the olde Testament, doe generally say, *thus it is written*, or *as it is written in the booke of the Psalmes*, or *this is that which was spoken by the Prophet Ioel*, or *well prophesied Esaias of you*, &c.

Theoph. in Marc. 1. 21.

Matth. 21. 13. *Luke 20. 42.* *Act. 1. 23. cap. 2. 16,* *Matth. 15. 7.*

&c. Now men are driuen to name the book, the chapter, the verse, and all too little, to helpe men to finde it out, so vnacquainted are they with searching the Scriptures, by *priuat reading*, no *not vpon the Lords daie*, which is one of the peculiar workes of it.

Moreouer, though wee bee something skilfull in the Scripture, we cannot well presently in the Church stand reading euery place that shall bee alleaged, least in the meane season some other most necessarie doctrine ouerslip vs, and we not marking what went before, & followed after, cannot tel to what ende the place was alleaged, and so we lose the profit of it, therefore (dooing our endeauours to marke the Scriptures alleaged) it shall bee profitable for vs afterwards, at home to reade them ouer, when wee shall bee more free from distraction, and haue more leasure to doe it conueniently: which is that that is commended vnto vs, by the practise of the church in Berea, that when *Paul* had preached vnto them Christ Iesus, and had proued him to be that Sauiour of the world that was promised, they *reade ouer those Scriptures, to see whether it were so or no*, according to the commaundement of our Sauiour Christ, *searche the Scriptures, for they are they which testifie of me.* Therfore so many as can read, let them doe it vpon the Lordes daye, and they that cannot, let them see the want of it to be so great in themselues, that they bring vp their children vnto it, and in the meane season repayre to those places where they may haue the Scriptures read vnto thē, & let them get the bible into their houses, that when any come that can read, they may haue it in a readines, & lose not the oportunitie that is offered, euen as they are contented to haue many other things in their houses, which (though they knowe not how to occupie themselues) yet some of their friends may when they come, especially when the benefite of it shall redound not onely to him that occupieth it, but to himselfe, and all his household.

Act. 17.11.

Iohn 5.39.

Vnto

Vnto the forenamed exercises wee must ioyne *meditation, as a most notable part of Gods seruice*, which is the very life and strength of the former, and without the which they are made weake, and vnprofitable vnto vs. For *meditation* is that exercise of the minde, whereby we calling into our remembrance that which we know, doe further debate of it (as it were) with our selues, reasoning about it so, and applying it to our selues, that we might haue some vse of it in our practise, and therefore it frameth the affections of our harts accordingly, so that it is an occupying of the whole minde, both of the reasonable part whereby we doe remember some thing; and furthermore we (being reasonable creatures) do gather some other things vpon it, by finding out the causes of it, espying the fruite of it, or considering the properties of it, and so doe make some profitable vse of it to our selues, whereby also our affections must needs be framed some one way or other to loue, ioy, desire, hatred, feare, &c. according to the diuersitie of our meditations, and all those affections in their seuerall kindes, shall be so much the more vehement, by howe much the meditation is more serious and earnest. As for example, to *meditate vpon the word*, is diligently to call into our remembrance, that which wee haue learned by hearing, or reading before, and to muse vpon it so, that we be able to goe from point to point, then to apply the generall thing to our selues, and be perswaded that we must make our vse of it, and therefore wisely to examine howe the case standes betweene the Lord and our selues, in that very thing, and then what is like to follow vpon it, whereby our hearts being stirred, they might driue vs to put some thing in practise.

We must vse priuate meditation vpon that, which we haue heard and read.

What meditation is, & how vntoward naturally we are thereunto.

And here I would gladly speake as plainely as possibly I might, euen to the capacity of the most rude and ignorãt, because I know that it is so little practised of men, that they are not so much as acquainted with it, to know

what it meanes. I confesse it is an hard thing indeed, but most profitable, and therefore we are almost vnfit vnto it, and the diuell laboureth most of all to hinder vs in it, in so much that if he cannot keepe vs from hearing and reading the word, and receiuing the sacraments at the time appointed, yet hee will endeuour (as much as may be) to hinder vs from meditating vpon these, that wee might lose the profit of them. And if we marke our selues narrowly, we shall finde our vntowardnes this way most of al, for when we haue gone cheerfully vnto the church, and there with the rest of Gods people, behaued our selues orderly, because these are outwarde things, and in them, it might seeme vnto vs, that we haue had to deale but with men, it is that which is not so yrksome vnto vs, and whereunto the wickedest man may very easily come: but afterwards to take some fit time to our selues, wherein wee will seuer our selues from men, and call our selues to an account before Gods iudgement seate, for that which we haue heard, and to deale with our owne harts in good earnest, for the doing or not doing of that which we haue learned, and (casting off al the cloakes of hypocrisie) to lay our hearts naked before God, accusing our selues, where we come short of any thing, praying vnto him for his grace therein, confessing our sinnes that we haue beene rebuked of, craving the forgiuenes of them, acknowledging his mercy, where we haue receiued any thing, intreating him for the continuance of it, and so to depart away either more humbled in our selues, to auoide sinne more carefully; or comforted in the Lord, to goe on forward in well doing more courageously: this I say, as it doth especially builde vs vp in godlines, so by due proofe we shall find, that without the especiall assistance of Gods holy spirit, there is nothing more lothsome in the world, and more tedious vnto vs.

And I am assured, that it is a thing so altogether abhorred of the greatest part of the worlde, that they will not

not so much as haue a purpose once to meddle with it, yea and many that doe make a profession to serue God in the other parts of his worship, and that (as wee are to presume of them) in a good measure of trueth, yet haue an euill opinion of this, and so bereaue themselues of much profit. For they purposing to passe away their time in as much mirth as may bee, and hauing determined to abandon all sorrowe, yea though *some be godly and necessarie*, as far from them as they can, will not thus straightly deale with themselues, least it should make them melancholie (as they say) and driue them into their dumps: And lest happily at any time they might (through Gods mercy towards them) vnwittingly fall (as it were) into this *meditation*, they wil cut off al the meanes that might procure it, and therefore be in merry company (as they call it) continually, that they might not so much, as be alone at any time: and if perhaps they be, and so this ouercreepe them (the Lord seeking by all meanes possible to doe them good) then fearefully they hasten out of it, as fast as may be: and for that purpose some that are of great calling, are contented to maintaine at their charges one or other in their houses that can best feed their humor to be merrie companions, or rather iesters vnto them, to pull them away from this good, though they will not be at halfe the cost yearely in making prouision for some godly bookes and learned preachers, when they haue none of their owne, that might bring them to the best mirth, and might shewe them wherein the greatest ioye and soundest comfort doth consist, euen that, that would endure with them, when all other shall forsake them, and most of all accuse them. 2. Cor. 7. 9. 10.

But that we might be perswaded of the excellēcy of it, let vs heare what the spirit of *wisdom* & iudgment speaks of it. First of all the Lord commandeth *Iosua*, that vnto the *reading of the lawe* he would ioyne *meditation*, as an especiall meanes to keepe him in the continuall practise The great good that may redound vnto vs by godly meditation.

Ioſh.1.8. of it, ſaying, *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou maiſt obſerue, and doe according to all that is written therein.* Then the Prophet *Dauid* in the firſt Pſalme, maketh it an eſpeciall token of a godly man, and alſo commendeth it as a moſt ſingular meanes of his godlines vnto euerlaſting life, when he ſayth: *Bleſſed is hee whoſe delight is in the lawe of the Lorde, and in his law doth meditate day and night: for he ſhall be like a tree planted by the riuers of waters, that ſhall bring foorth her fruite in due ſeaſon, whoſe leafe ſhall not fade, for whatſoeuer hee ſhall doe ſhall proſper.* Moreouer if wee looke but vnto the 119. Pſalme, and ſo content our ſelues with that, wee ſhall ſee howe many times the man of God commendeth this vnto vs, when firſt of all in the 15. verſe, he ſpeaketh thus: *I will meditate in thy precepts and conſider thy wayes:* and 23. *Princes did ſit and ſpeake againſt mee, but thy ſeruant did meditate in thy ſtatutes:* and 78. *Let the proud bee aſhamed, for they haue dealt wickedly and falſly with me, but I meditate in thy precepts.*

Pſalm.1.2.3.

But aboue all, that is moſt notable which is in the 13. part of that Pſalme, wherewith I will end: *Oh how loue I thy law? it is my meditation continually:* where wee may plainly ſee what is the iudgement of the ſcriptures concerning this thing, which doe ſo often, and ſo highly cõmend the *continuall meditation* of the word. And it is to bee obſerued, that this may and ought to be continuall, (that is very often) for when wee lacke oportunitie to reade and heare the word, yet then may we *meditate* vpõ ſome thing profitablie, which that we might doe, let vs remember what great things the Prophet ſpeaketh of it in the verſe following, which he found true by his owne experience: *I haue had more vnderſtanding* (ſayth hee) *then all my teachers, for thy teſtimonies are my meditation:* Wherein he doth aſſure vs, that if we will meditate vpon thoſe generall rules, which wee haue heard out of Gods worde,

Pſal.119 part 13.

worde, wee ſhall many times ſee more cleerely into the trueth of it, then he that preacheth it, at leaſt wiſe more then he expreſſed vnto vs: for by the ſpirite of God we ſhalbe taught to apply it more particularly to our ſelues, then he did, or could, becauſe wee are moſt priuie vnto our owne eſtates. For as in all liberall Arts and Sciences nothing can be taught ſo plainly, vnto which the ſcholler by meditation reaſoning about it, ſhall not be able to adde ſomething: and without the which the eaſieſt teaching ſhall ſeeme ſomewhat hard: ſo is it in Diuinitie, that by Gods holie ſpirit, vſing earneſt and diligent meditation in the ſcripture, wee ſhall moſt eaſily perceiue how to applie that to our own practiſe, which hath been publikely taught, and none can teach vs to haue ſo many ſundrie vſes of it in our liues and conuerſation as our ſelues, when wee giue our ſelues to the profitable meditation of it.

How vnprofitable men are to themſelues and others, for want of meditation.

Without the which all that we reade and heare is but in a generall and confuſed knowledge: and wee haue little comfort or edification thereby: eſpecially ſeeing Gods bleſſing is vpon his owne ordinance, and his curſe is vpon the neglect of the ſame. This maketh great hearers and great readers, to bee vnprofitable to themſelues and others, becauſe for want of meditation, they knowe not how to vſe their knowledge: thereupon it commeth to paſſe, that many preachers can ſay no more, then they finde in their bookes, (and therefore they toſſe ouer ſo many Commentaries as they doe, that they might haue matter enough) and ſo can go no further: becauſe *without meditation all reading is vaine:* whereas it would miniſter aboundant matter vnto their former readings. Beſides that, they bring themſelues into a bondage to beleeue that, whatſoeuer their writer ſayes, becauſe they do not meditate vpon it: and they hinder their memories, becauſe they truſt all to their bookes: ſo that if they haue time ſufficient and ſtore of bookes, they are able to

ſpeake

ſpeake with great admiration to the profite of the hearers, and yet of the ſame matters can ſcarſely ſpeake to a priuat man vpon the ſudden tolerably to his edification and comfort, becauſe he hath but ſpoken it of the booke (as it were) and not laboured to make it his owne by meditation, and thereby to finde out how he might apply it to his owne vſe, and the benefit of others.

And this thing is ſo much the more daungerous, becauſe it hath infected alſo many of the beſt ſtudents in the Vniuerſities. Hereupon it commeth to paſſe, that many of the beſt people can ſay no more, then they haue heard, and they will alleadge that thus they haue been taught, but how to vſe that they know not, nay they forget a great deale of that which they haue learned. So then (as it is in the common prouerbe) *not the greateſt Clerkes are alwaies the wiſeſt men*: nor they that haue moſt knowledge are alwaies fitteſt to gouerne, but they who labour to bring their knowledge into practiſe, and applie it vnto the time, by comparing things paſt with thē that be preſent, and foreſeeing as much as they can what will followe afterward. So not the greateſt hearers and readers of the word, are the godlieſt men, and like to doe moſt good vnto themſelues and others, but the greateſt *muſers and meditatours* thereupon; and they are like to bee ſo much the more profitable, becauſe that whereas reading indeede doth better our affections, but moſt of al doth increaſe our knowledge, this ſo increaſeth knowledge in vs; as that it eſpecially breedeth good affections in vs, and quickeneth them vp moſt effectually, whē they be begun before, and we know that our affections be (as it were) the feete of our ſoules, and doe more carrie vs to euery thing, then our knowledge.

Therefore ſeeing the profite of meditation is ſo great, and the neglect of it bringeth ſo great loſſe, it ſtandeth vs in hand (that ſo all the parts of Gods publike worſhip might be as profitable to vs, as they be in their owne nature)

ture) that we should not only prepare our selues to them before we come, as wee haue seene heretofore, but also diligently meditate vpō euery thing done in the Church afterwards. But I pray you let vs consider of it a little further, and so we shall soone end this matter: let vs presume the best teacher that is, hauing a scholer of a most excellent wit, very apt to receiue any thing that is taught, yet if he doe not vse to meditate vpon that, which hath been read vnto him, what great learning can he attaine vnto? nay how little hope must there needes be of him? How much more then must it of necessitie bee, that wee being so blind and dull of conceiuing in Gods worship, as wee be, should not be vnprofitable partakers of euery thing that is done most profitably in the Church, when wee neglect meditation, that is the chiefest thing to keepe it, and to bring it vnto profit? Therefore let vs be sorie that in times past, we haue made the seruice of God vpon the Sabbath day so vnprofitable to our owne soules (as wee haue done) by neglecting this part of Gods worship vpon it, which as it is most worthie in it selfe, so would haue brought great commoditie to our selues: and let vs purpose hereafter that wee will not passe away the Sabbath without godly meditations, and that this shall bee one thing, wherein we will spend the time (that we haue free from the publike exercises) in meditation of things read and heard before, and let vs pray vnto God for his holie spirit, that we may performe our godly purposes.

To which that wee might doe euery one of vs to the greatest profite, let the simpler sort consider this, for whose sake I speake it, (which the learned knowe very well alreadie) that when they will meditate, they must so call things into their remembrance, as that they stay not there, but then (applying the same further vnto themselues) they consider whether it was a vertue, that was commended vnto them, then to examine whether they finde it in themselues or no: if yea, then giue thanks

An example to teach the simpler sort how to meditate.

to God for it, and vse the meanes to continue it, seeing it is so excellent: if no, then be sorrie for it, and pray to God that he might giue it, if it be a sinne condemned, if you finde in your selfe present, as that it hath been in times past, then whether you haue repented you of it sufficiently, and pray to God for the forgiuenes of it: if not, giue thankes to God that hath kept you from it, and beware least you fall into it hereafter, seeing it is so dangerous. If they bee the promises of God, that haue been preached vnto you, then cōfides how you beleeue them, and what comfort you take in them, and labour to enioy them: If they bee the threatnings of Gods iudgements, looke vnto this, what feare is wrought in you thereby, & hatred of sinne to auoyd them, euen as the promises doe bring forth a loue vnto godlines, with a great many meditations more, which the spirit of God will teach vs, if we pray to him for it, and bee acquainted with this exercise, all which for breuities sake I omit: only these I haue set downe as a taste to leade vs vnto the rest: and least that any thing should be left for want of vnderstanding, euen of the rudest, I had rather seeme tedious & noublesome to the learned (of whom I am to craue pardon that I haue been so long in this matter) then obscure and vnprofitable to the other. For I mine owne selfe would not haue thought, that the professors of the word had so neglected this duetie, as they haue, and were so ignorant in it, and therefore so vnprofitable in all Gods seruice, as I know many of them be, vntil I found it to be most true, by that certaine experience, which I am sorrie for.

Therefore to conclude, wee may well perceiue what great reason there is, that we should account this to be one of those priuat exercises, whereby we should sanctifie the Sabbath, and keep it holy, as we are commanded: vnto which wee must adioyne as another part of Gods seruice, and a most excellent helpe of our infirmities, *the conferring and talking with others of that which wee haue*

We ought priuatly to conferre and talke

in the word read or heard: especially seeing both it is commended vnto vs in the scripture, and also by experience we shall finde the profit of it to be so great to ourselues and others. For first of all, this is that which *Moses* so earnestly commendeth vnto the Israelites before his death: *These words which I commaund this day, shall be in thine heart. 7. And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thy house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.* Then the which charge nothing can bee more plaine, as it is most vehement. For he would haue them at all times and in all places to bee occupied about the *wise and sober talking of Gods word.* The which is afterwards repeated almost in the very same words, as a thing especially to bee regarded: *Ye shall teach these my words vnto your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.*

of Gods word one with another.

Deut. 6. 6.

Chap. 11. 19.

In both which places (although he doth lay this onely vpon the fathers and children by name) yet his purpose is not so to restraine it vnto thē, as though others might think themselues free from it, especially seeing it is made general in other places of the scripture, but because they are vsually together in one familie, he sheweth in their persons, what should bee the talke of men in their common meetings; as also because by this meanes the feare and seruice of God might bee planted in their offspring, being conueyed (as it were) by hand, from father to son, he declareth in them what should be the exercises of all sortes of men, that religion might not dye with themselues, but might bee established with their posteritie. The Prophet speaketh more generally of it in the Psalm, *With my lippes haue I declared all the iudgements of thy mouth:* confessing thus much of himselfe, that he vsed to speake of the word of God to others, not thereby com-

Psal. 119 part. 2.

mending himself vnto men, but (as the Prophet of God) shewing in his owne person, what should be the exercise of all the faithfull. For when as he had sayd in the former verse, that he diligently sought the Lord in his word, wherein especially he is to be found, and therefore gaue himselfe to the reading and hearing of it, and in both he prayed to him, for the direction of his holie spirit, that he might not wander from the true meaning and practise of it, and that which he had thus learned by the blessing of Gods spirit, he layd vp in his heart, then he sayth: *He talked of it with others for their benefite, and his owne further good.*

And indeede the Prophet *Malachie* noteth out the godly in his time, by this marke, that they conferred one with another of the scripture, which they had heard, who he thus writeth: *Malac.3.16.* *Then spake they that feared the Lord euery one to his neighbour, &c.* where, though it be not precisely named of what they conferred, yet in the context and words of the Prophet it is easily gathered. For whereas hee prophecieth of the preaching of the Gospell by *Iohn the Baptist*, and our *Saviour Christ*, wherein saluation is offered to the obedient, and destruction threatned to the rebellious, the Prophet setteth downe what was the fruite of this preaching, namely, that the vngodly made a mocke of it, whose words are first of all set down and reproued, vers. 13. *Your words haue been stout against me, sayth the Lord of hosts, &c.* Afterwards hee declareth what was wrought in the godly, namely, that *they conferred of those things diligently among themselues*: both of the iudgements denounced, that fearing they might auoyd them: and of the promises, that beleeuing them, they might be comforted ouer them, & incourage themselues to waite vpon God for the accomplishment of them. Which we know to be so, not only by the opposition of them and the wicked, whose words must needes bee contrarie, but especially for that which followeth;

where

where it is sayd, that the Lord *listened to their conference*, that is, allowed of it, and promised to blesse them for it: vers. 16 *And the Lord hearkened and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and that thought vpon his name.* 17. *And they shalbe to me, sayth the Lord of hosts, in that day that I shall doe this, for a flocke, and I will spare them, as a man spareth his owne sonne, that serueth him.*

Thus we may easily perceiue that it is the ducrie of all the true worshippers of God, to conferre of his words, which as they ought to doe at other times, so *most of all, when they haue lately heard it*, and so thereby haue some greater occasion to doe it, and are thereby (as it were) the rather prouoked vnto it: if they will not doe it then, it is to be feared that at other times, they will more neglect it: and if whensoeuer we heare the word, wee ought to talke of it, vnlesse we will lose a great part of the fruite of it, the most of all vpon the Sabbath, when we haue the word after an especiall manner, and besides haue ceased to talke of other worldly matters, that wee might attend vpon this the better. And this is the chiefe cause why we should leaue talking of worldly matters, that neither our mouthes, nor eares being filled with them, wee might haue all the partes of soule and body taken vp with the seruice of God, euen our mouths with speaking of it, & our eares with listning vnto the words of God. Which as it is a thing of rare profit, so it is finally practised of men, for how few we shall you finde that will vpon the Sabbath prouoke themselues, and stirre vp others to *speake of that which they haue heard*? or that will either offer any occasion of such speech vnto others, or take it when it is offered by them? Nay wee shall finde that our nature is so wholly corrupt in this thing, that we had rather speake of, and listen vnto the things of the world many houres, then vnto heauenly things the least moment of time, yea euen vpon the Lordes day: in so much that some haue

Especially vpon the Lords day.

Which yet is greatly neglected.

tongue at will, and words enough till their mouth runne ouer, and you shall neuer finde them but they will haue something to say, so long as you talke not onely of the lawfull commodities, and pleasures of this life, but of vaine and friuolous matters: yea let any begin to speake of any part of Gods worship, then they will either interrupt it, by returning to their old matters; vnlesse some be as constant in pursuing of it, as they will be obstinate in crossing it: or else they are sodainly striken into their dumpes, and haue not a word to say.

Psal.119.part 2.

What is the cause that there is no more talke and conference about the word of God.

The Prophet in the forenamed place first sayth, *I haue hid thy promise in my heart, that I might not sinne against thee:* and then addeth, *with my lips, haue I declared all the iudgments of thy mouth.* By ioyning of which two together in this order, he teacheth vs, that if we will speak profitably vnto others, we must first haue the word within vs, & that not lightly floating in our braine, but deeply setled and hidden in our hearts. Whereunto agreeth that exhortation which the Apostle maketh vnto the whole Church of God at Colossa: *Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing your selues with all in Psalmes, and hymnes, and spirituall songes?* In which as hee willeth them to conferre of the scriptures, to the profit of one another, so he sheweth them how they shall come vnto it, euen that they are filled with it before hand, without which a man either can say nothing at all, or that which hee doth, shall bee very colde and vnprofitable, and it may easily bee perceiued that it commeth but from the teeth outward (as we say) neither hath it that power of the spirite which ought to bee, and no doubt is in the communication of many of Gods children.

Coloss.3.16.

Matth.12.34.

And here is that common prouerbe verified, that our Sauiour Christ alledgeth in the Gospell, *Out of the aboundance of the heart the mouth speaketh:* men are not most vsually speaking of that which they know best, but

vpon which their heart is most set, and they take greatest pleasure in, or are most affraid of, &c. Then if wee will by this most certaine rule of trueth, measure what is in the hearts of men, and how they are there mooued at the hearing and reading of the worde, either one way or other, we shall find that the most part of men, if they bee not voyde of the knowledge of it altogether, yet they haue no sence or feeling of it in their hearts, neither doth it affect them one whit, but are benummed (as it were) that waye, seeing that they are no more often in speaking of it. And let vs cease maruailing, why they are so prodigall of their tongue in all other matters, and in these are more niggardly and sparing of it, then they should, seeing that they are so stuffed with the one, but they like vnto vessels filled with new wine, which will breake if they haue no vent, and of the other they haue so little, or rather nothing in them at all, that you can scarsely wring out any thing from them.

Which as it is a great sinne in men, & an especial neglecting of a notable part of Gods worship vpon this holy day, *so it is most assuredly a cause by all the which they haue receiued in the publike ministerie is either so soone lost, or remayneth so vnprofitably with them.* For what if men heare and read neuer so diligently, if he neuer speak of it afterwardes, is it possible that he should remember it so fruitefully in time to come as otherwise he might? Doth not experience teach all men, that those schollers are like to proue best learned, which will conferre one with another about that, which the master hath read vnto them before? And they that doe studie hard themselues, if they doe not conferre with others, besides that they shal stick fast many times, & can goe no further, whereas they might be holpen out by others, and that also which they haue gotten cannot bee so deepely setled in them, as otherwise it might: So it must needes bee, that if *wee talke not of the Scriptures*, wee shall forget much of that

What fruit we might get by such conferences, and what we lose by neglecting thē.

which

which we haue learned, neither shall we be so profitable vnto others, as the Lord would haue vs.

There bee many that complaine they haue ill memories, and when they bee iustly founde faulte with, for not profiting as they should, say, they cannot remember it, and it is true: but in the meane season, they marke not how the fault is in themselues, that they might amend it, for they are not carefull to speak of that which they haue heard, and so to remember it to themselues and others, but as soone as they are out of the Church doores, they fall into other matters, and so put the other cleane out, especiallie when they continue in the former, the rest of the daye, and will not giue that time vnto these that they should. For presuppose they haue the best memories in the world, yet (hearing a strange thing) if they will neuer tell it vnto others, or make reporte of it any more, how can they long remember it? Nay must they not needes soone forget it? On the contrarie we shall finde it to be most true, by sufficient trial, that they which haue but weake naturall giftes, & yet through age all are now more weakened and decayed, shall notwithstanding be able to tell you a long tale, with all the circumstances of time, place, persons, &c. which they neuer heard but once in their liues, and that (it may be) twentie or fortie yeares since: but of the stories of the Bible, which they haue that very day read, and besides haue heard them twentie times before, they shall bee able to say very little or nothing to the purpose.

And what can we iudge to be the cause of this, but that they haue told the one so many times to their neighbours and haue gone it ouer and ouer againe, which maketh them so cunning in it, and of the other they haue scarce once opened their mouthes to speake, and therefore all is so cleane forgotten? Thus men may complaine as long as they wil, & make excuses to blinde the eyes of others, and to deceiue their owne hearts, but God is not deceiued,

ued, who seeth *the fruitelesse talking & vnnecessarie iangling*, about al other matters euen vpon his own holy day, when they haue said little or nothing of those which did most of all concerne them. Therefore let vs be vnfainedly sorrowfull, that wee haue not heretofore so carefullie sanctified the Lords day in this part of his worship, as he required of vs, and let vs confesse that we haue been iustly punished therein, that we haue lost a great part of that fruite, which otherwise we might haue reaped our selues, from Gods worship, and bestowed vpon others: & let vs hereafter be more carefull, *to spend some part of the daye in such holy conferences*, as may be profitable both to our selues, and we discharged of our duetie to God thereby. And whereas wee haue a thousand things within vs and without vs, to hinder vs from it, let vs cast them away: and seeing the duetie is so necessarie, the commoditie thereof so great also, let vs endeauour our selues and call vpon others most earnestly to performe it. *For why should wee bee ashamed of it?* And seeing that the shame of the worlde, hath not kept vs heretofore from vngodly communications (vnto which shame iustly belongeth) why should it hold vs back from all christian conferences, of which we shal neuer haue cause to be ashamed? Nay why should wee not haue our mouthes filled full of all good words, & our eares open to heare them from others, that it might appeare wee are now ashamed, that wee haue spent so much time heretofore in speaking and hearing those things, whereof there came nothing but hurt to our selues and others?

Some are ashamed to talke of the Scriptures.

And that wee may not bee so ignorant, as to imagine, that *to conferre of the Scriptures is proper to the ministers, and not belonging to the common people*; which once to dreame of is a thing more meete for the darke night of poperie, wherein it was defended, then of the midday of the Gospel, which doth so manifestlie gainesay it: For besides all the forenamed places, which doe shew that this

Others thinke that it belongs onely to the Minister, and not to the common people.

duetie is generally layd vpon al men, we may see that the Apostle writing to the whole Church of God at Ephesus dooth require this of them al alike, speaking of it first of all chap. 4. *Let no corrupt communication proceede out of your mouthes, but that which is good to the vse of edyfying, that it may minister grace to the hearers:* And in the next chapter, ver. 18. *Would haue them filled with the spirit, speaking one of them to another in Psalmes and hymnes, and spirituall songs.* And then vnto all the Colossians. *Let your speech bee gratious alwaies, and powdered with salte, that ye may know how to answer euery man:* And therefore when we be in the companie of others, we must not onlie not leaue it vndone, but we may not put it off, and as it were straine curtesie to begin. I doe not deny, but that we must haue wisdome in speaking, and that we must be *swift to heare, and slow to speake:* especially in the presence of them, that haue more knowledge then our selues; but we must not lay it so whollie vpon the minister, as that (if hee neglect it vpon any occasion) wee should thinke our selues free from it: But rather follow the example of the godly man *Elihu* in the like case, *Who after hee had waited till Iob had spoken, and saw that there was none answer in the mouth of the three men,* began his speech, rather then the truth should not be maintained. First, making *that preface which is set down of him in the same place.*

Ephes. 4.29.

Chap. 5.18.

Coloss. 4.6.

Iam. 1.19.

Iob. 32.4.5.

Vers. 6.7. &c.

Our ignorance ought not to keepe vs from conferring with other.

Moreouer, let vs not bee kept backe from performing this duetie by the guiltines of our ignorance, for though it be a sinne in vs in deed, that the *worde of Christ dooth not dwell in vs more plenteouslie,* and that we bee no more filled with the spirit, and so cannot speake so profitablie as we should, yet none that is desirous to learne can bee so ignorant, but hee may aske a question concerning some thing that hath been taught, & say what is the meaning of this? Or how doe you vnderstand that? or how was such a thing proued? and so begin the conference, and giue occasion to other to prosecute it: which if he doe in

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the feare of God, he shal finde his blessing to be such, that though he conferre with others, that haue as little knowledge as himselfe, he shall not depart from them altogether vnprofitable. For that which euery man seuerallie cannot doe, al of them together (as it were ioyning their strengths) shall be able to bring to passe; and as in a commō gathering, though euery one giue but a little, yet the summe amounteth to a great deale: so the knowledge of many being put together, shall increase that, which was in euery man before. For the meetings of the godlie is like a great many of firebrands layde together, in which though there be some heate, when they are apart by themselues, yet being laid together it is doubled, and otherwise euery one would dye of it selfe: so though euery man hath some grace of Gods spirit in himselfe, yet it is *greatly increased by conference* (as it were by borrowing of the heate of others) without the which euen those that they haue, would by little & little decrease, & come to nothing. Nay it is most true, that the blessing of God is so great, and so certaine vpon his owne ordinance (that all men might bee moued to submit themselues vnto it) as that men *conferring* about things, whereof they are altogether ignorant (keeping themselues within the compasse of Gods word) shall come to that knowledge in them, which not onely none of them had before, but not any one of them could haue by himselfe alone attained vnto.

The great benefit of mutuall conference.

For euen as, though there be no fire in the flint stones, yet one of them striking vpon another do bring forth fire betweene them, which commeth not from any one of them, but from both, and both of them striken together: so by *the conference of many* that is found out, (as a totall summe in the end) which the seuerall monie (as it were) of euery one of them, was in no wise able to reach vnto. Whereunto agreeth that Prouerbe of *Salomon*: Euen as *iron sharpeneth iron, so doth the face of a man sharpen his friend.* Pro. 27. 17.

friend: That is, euen as the knife that is blunt, being rubbed vpon the whetstone, (though it be more blunt then it selfe) receiueth thereby a sharpnes, which it had not before: so one man by the presence and *conference of another receiueth instruction,* & getteth that which he had not before. Which if the children of this world doe finde true, by experience in all worldly matters, that by debating vpon them, they see further into them then at the first: why should wee thinke that our *conference about heauenly things* would bee barren, which (besides the helpes of all naturall guifts common with other) the Lord hath promised to water with the especiall blessing of his holy spirite, that it might not be vnfruitfull vnto vs: which that we might doe to our greatest aduantage, the Lord would haue *not onely the people thus to conferre amongst themselues, but all of them with the minister, and him with them.*

The people ought to conferre with the Minister, and he with them, and they one with another.

And that this was the practise of the one and of the other, as it appeareth by sundry places of the old and new Testament, so by that which the Prophet *Malachie* speaketh of both, 2.7. *The Priests lips should keepe knowledge, and they should seeke the law at his mouth:* whereunto agreeth that of the Prophet *Haggai: Aske now of the Priests concerning the lawe, and say:* 13. *If one beare holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meate, shall it be holy? and the Priests answered and sayd, No.* In both which places it is manifest, that in those daies it was the manner of the people and Priests to conferre together about the law of God: vnto which if all in our time were compelled (as the word of God bindeth them vnto it) *I know* very well that the conferences of a great many would be as *fruitlesse* as might bee: For whereas the people should seeke the lawe at their mouthes, you may seeke and finde any thing at them, rather then that, and you may conferre with them rather of the plough,

Malac. 2.7.

Haggai. 2.12.

and

and of the flayle, then of the worde of God, seeing their hands are more fit to hold either of them, then their lips to keepe the other. Beside, others in a stately pride of themselues, and a contempt of their brethren will admit no conference with their people at all: whereupon many of Gods people are driuen to omit this part of Gods seruice, whether they will or no, to their owne great hinderance.

But to make an end of this matter, we haue seene that it is the duetie of all men to conferre one with another: and therefore no man can say I would faine doe it, but I haue none that will conferre with me, for hee may finde out some one or other that will ioyne with him in it, and if not in that manner that hee desireth, yet let him begin, and it may bee that he may prouoke some that were vnwilling before; and if not that, yet he shall finde that the very vttering of that (which was taught before) with his mouth vnto others, shall be a singular helpe to confirme himselfe in it: neither let any be so vntowarde, as altogether to drawe backe, because they cannot speake so fruitfully of the word as they desire, and it may bee they see some others before them doe. For if they doe but listen diligently vnto that which is spoken, in a desire to learne, and will but giue their consent vnto it, and seeme to like of it, saying, I, or no: they shall draw on the speaker, and so continue that conference which may be profitable to them both, which I knowe by experience the Lord hath so blessed in some, that he hath nowe rewarded their obedience in the kingdome of heauen. And we must remember that the *Communion of Saints consisteth as well in receiuing, as giuing*, euen in receiuing good from others, as wel as in doing it vnto thē: And therefore as wee must alwaies carrie about with vs these mindes, that our desire is to further our selues, or others in godlines, so we may be assured wee haue spent the time well, when wee haue attayned vnto either of both. For as a

Which they may doe though they can say but I, or no, or aske a question.

Prophet muſt goe in the name of a Prophet, to doe the dutie
Matth.10.41. *of a Prophet*, ſo the people *that receiue him in the name of a Prophet*: that is, to heare his doctrine, to be made partakers of his prayer, and to profit by both, *ſhall not loſe their reward.*

For this cauſe the Apoſtle writing to the Romaines,
Rom.1.11. ſayth, *He was deſirous to come among them for the common good of both*, ſaying: *For I long to ſee you, that I might beſtowe among you ſome ſpirituall gift to ſtrengthen you:* 11. *that is, that I might be comforted together with you through our mutuall faith, both yours and mine.* Thus wee haue ſeene how we ought to meditate, and conferre about the ſcriptures. But wee muſt further know, that though our meditations and conferences muſt alwaies be kept within the compaſſe of the worde, leaſt they bee wandring, and ſo not onely friuolous and vaine, but wicked and vngodly: yet they are not ſo tyed vnto that, but wee both may *and ought fruitfully to meditate vpon, and ſoberly to conferre about the workes of God*, that ſo wee might bee taught not onely by the worde, but alſo by experience: ſeeing that
Rom.1.20. *the inuiſible things of God are ſeene by the creation and gouernement of the worlde, being conſidered in his workes.*

We ought to meditate vpon and conferre about the works of God, by which he manifeſteth himſelfe vnto vs.

Which without the word (I confeſſe) is ſo litle, (becauſe of our blindnes) that it doth but *leaue vs without excuſe*, as the Apoſtle ſayth in the ſame verſe, yet being holpen by the benefit of the worde, (as the dim ſight of an olde man is holpen by the benefit of a paire of ſpectacles) we are guided aright, and ſee more cleerely into euery thing thereby, eſpecially when we are gouerned by Gods ſpirite herein. For then we ſhall perceiue the infinite wiſedome of God, his great mercy and power, his iuſtice and trueth, &c. which are ſo plentifully ſpoken of in the ſcripture, not onely by his iudgements vpon the wicked, and his benefites beſtowed vpon his children in our owne times, and in the dayes of our forefathers, but alſo in all

other

other the dumme and insensible creatures, euen in the day, and in the night, winter and summer, heate and cold, &c. whereby hee doth exercise his iudgements vpon the one, or hee brings his blessings vpon the other. Euen as the same Apostle testifieth vnto the mē of Lystra, saying, *That God which made heauen and earth, the sea, and all things that in them are, in times past suffered all the Gentiles to walke in their owne waies, neuertheless hee left not himselfe without witnesse in that he did good, and gaue them raine from heauen, and fruitfull seasons, filling their hearts with food and gladnes.* For by those thinges, they might haue seene how he in great wisedome and mercy gouerneth the world for their good, so that thereby they should haue beene made more carefull to serue him, which because they did not, they were left without excuse, and had nothing to say for themselues before Gods iudgement seate: for these things should witnes against them, and by the testimonie of their owne conscience they should confesse, that the Lorde had by all his creatures sensibly allured and prouoked them to good. Act. 14. 15.

And if the heathen were iustly condemned, because they did not so profite by the view of the worlde as they should: how much more shall we be without all shewe of excuse, that we doe not labour to behold *the inuisible things of God, in his works, euen his wisedome, goodnes and truth, and so for.* which are so apparant in them, and (as it were written in great capitall letters, to bee reade of the whole world) seeing vnto them we haue the light of his word adioyned to helpe the blindnes of our eyes in this behalfe. That Psalme which was specially made to be sung vpon the Sabbath daye, (as appeareth by the title of it) doth sufficiently declare, how we ought then to be occupied in meditating vpon Gods goodnes, and praysing him for it, yea how wee ought to conferre and talke of the same. And indeed this is the right vse of the creatures, for which they were first made, namely, to Psalm. 92.

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set foorth the glorie of God, and to serue man, that hee thereby might bee made more fit to serue God: therefore then doe wee vse them aright, when they leade vs vnto God; then are they abused, when wee stay in them, and so are thereby either turned away from God, or at least wise kept from comming vnto him.

So then, let vs account this *one part of our duetie and seruice to Iesus Christ vpon his holie day, to consider aduisedly of his workes*, who is now the heire of the whole world, and gouerneth euery thing in it, for the good of his people, that he hath redeemed: seeing *all power is giuen vnto him in heauen and in earth*, that wee thereby might be more cõfirmed in his fauor, more assured of his promises, and made more fit to serue him: Euen as in the scriptures, we may see many times how the spirit of God sendeth vs to the creatures, to bee confirmed by them in the things that are spoken of God in the word, and the seruants of God haue by them strengthened their faith in the promises, which they had learned out of Gods word before.

The seruants of God haue greatly profited in faith & obedience by the consideratiõ of his creatures.

The Prophet *Esay*, chap. 40. propoũding vnto the people most excellent promises, whereof they should bee made partakers in the time of the Gospell (which hee doth in the former part of the chapter frõ the 12. verse) he beginneth to confirme them in the certaine trueth of the same, by the consideration of Gods omnipotent power, whereby hee made all things at the first in such a wonderfull order, that thereby they might bee assured, that nothing should bee able to hinder him from bringing that to passe, which he had promised to his Church, but that they should looke most certainly for it, saying: *Who hath measured the waters in his fist? and counted heauen with a span, and comprehended the dust of the earth in a measure, and waighed the mountaines in a waight, and the hils in a ballance?*

Esay 40. 12.

So likewise the Prophet *Ieremie* in his 33. chapter, promising

miſing vnto the church deliuerance out of their trouble, doth perſwade them of the infallible truth of Gods word, herein by ſetting before their eyes the immutable courſe of nature, in the continuall interchange of the day and night: *Thus ſayth the Lord, if you can breake my cone-* Iere.33.20.
nant of the day, and my couenant of the night, that there ſhould not be day and night in their ſeaſon, 21. *then may my couenant bee broken with Dauid my ſeruant, that he ſhould not haue a ſonne to raigne vpon his throne, and with the Le-uits and Prieſts my miniſters.* 22. *As the armie of heauen cannot be numbred, neither the ſand of the ſea meaſured, ſo will I multeplie the ſeede of Dauid my ſeruant, and the Le-uits that miniſter vnto me.*

The Pſalmes moſt of all are full of this matter, and as it is a booke of practiſe eſpecially, ſo it is plentifull in theſe meditations, and the treatiſe would be long, if I ſhould but in order reckon vp the principall places there, tending to this purpoſe: yet the waightines of the matter will not ſuffer me to paſſe ouer them all. It is moſt apparant, how *Dauid* in the 8. Pſalme ſtirreth vp himſelfe, and all mankinde to praiſe the Lord for his great liberalitie towards them, appearing in this, that as he made him at the firſt Lord and ruler ouer all his creatures in heauen and earth, ſo he hath reſtored him into the ſame dignitie by Chriſt, when he had iuſtly loſt it before, becauſe of his ſinne, when he thus beginneth and endeth the Pſalme: *O Lord our gouernour, how excellent is thy name in all the* Pſal.8.19.
world? And in another Pſalme the Prophet complaineth of the greatnes of his affliction, and being almoſt diſcouraged, becauſe the Lord deferred his helpe ſo long, that he might not vtterly ſink down, vnder the heauie waight of his grieuous tentation, *ſtrengtheneth his faith by re-* Pſal.77.10.
membring Gods former works, that ſo he might haue hope of his mercie towards himſelfe: *I remembred the yeares of the right hande of the moſt high.* 11. *I remembred the workes of the Lord, certainly I remembred thy wonders of*

old. 12. *I did also meditate of all thy workes, and did deuise of thine acts.*

So likewise in the 22. Psalme, the man of God being in such extremitie, that he was almost past all hope, beginneth with this heauie complaint: *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the voyce of my roring?* But afterwards commeth to this, verse 4. *Our fathers trusted in thee, they trusted, and thou didst deliuer them.* 5. *They called vpon thee and were deliuered, they trusted in thee, and were not confounded.* And then he sayth, vers. 10. *I was cast vpon thee, euen from the wombe, thou art my God from my mothers bellie.* Where we see he getteth hope at the last, of being heard, and deliuered, by the consideration of Gods workes, both generally done to his seruants in times past, and particularly shewed to himselfe heretofore. And there is great reason of this, for the Lord is alwaies like himselfe, and *Iesus Christ is yesterday, and to day, and the same for euer:* and therefore will doe as he hath done, for there is no respect, either of persons, or times with him: but *all the wayes of God are mercie and trueth*, not only mercie in the beginning, but trueth in the midst and ending. For this cause the seruant of God thus praieth in the Psalme 119. *Looke vpon me and be mercifull vnto me, as thou vsest to doe vnto those that loue thy name.* And vers. 149. *Heare my voyce according to thy louing kindnes, O Lord quicken me according to thy custome.* In both which places, we see how he prayeth to God that he would shewe him that mercie, which he was wont to shew to him himselfe & others in the like case heretofore, & so by the former works of God strengtheneth himselfe in prayer. Thus wee may easilie vnderstand, what profit we might get by the *earnest meditation and wise conference about the works of God*, which are done in great wisedome, thereby to confirme vs in the trueth of those things, that are written in the word, and to draw vs to those dueties that are required of vs in

Et 22. 1.

Psal. 25. 10.

Et 119. 132.

the

the same, and so generally to further vs in all godlinesse: and therefore a thing not to bee neglected at any time, but most of all to bee practised vpon the Lords day, that we might leaue nothing vndone, which might make all Gods worship most profitable vnto vs, and make vs fitter vnto all other dueties, which is the end why the Sabbath was ordained.

In the 104. Psalme, the Prophet speaking of the wonderfull workes of God, and the marueilous gouerning & preseruing of them, beginneth thus: *My soule praise thou the Lord*: and towards the midst breaketh forth into this speech: *O Lord how manifold are thy workes? in wisedome hast thou made them all.* And in the end concludeth with, *Glorie be to the Lord for euer.* And 33. *I will sing vnto the Lord all my life, I will praise my God while I liue.* Hereby declaring what ought to bee wrought in all men, by the reuerent cõsidering of Gods works, and that we should not muse, or speake of them vnprofitably, but with that glorie vnto God, and comfort to our selues, which he requireth of vs, and no doubt many of his children doe.

Et 104.1.

Vers. 24.

But that I might drawe to an ende, one word of that, which as it is most plaine, so it is most comfortable, Psal. 147. *Sing vnto the Lord with praise, sing vpon the harpe vnto our God, which couereth the heauen with clowdes, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines, which giueth to beasts their food, and to the young rauens that cry.* The whole Psalme is a Psalm of praise vnto God, for that he watcheth ouer his Church by his especiall prouidence, to doe it good, and declareth the same to it, and to none other by his word: And therefore sayth, that the Lord will helpe it, by his infinit wisedome, when it is confounded in it selfe, and knowes not what to doe, and by his omnipotent power will deliuer it, when it is most weake in it selfe: which he proueth in these verses that wee haue seene, by the wise and mercifull prouidence of God ouer his creatures, as if hee had

Et 147.7.

sayd, God dealeth well with the creatures made for men, much more will he doe good to his Church, whereof he hath the greatest care: He dooth good to the insensible creatures; for when the earth is dried vp in the heate of Summer, and gapeth as it were for extreame thirst, and the toppes of the mountaines are parched, and euery thing seemes withered by the rootes, the Lord heareth as it were the cry of the earth, prepareth raine, and watereth the hilles, and so changeth their hewe, and maketh them greene and fresh againe: then much more will he renewe the face of his Church, and make it beautifull, though it was deformed, and sullied with extreame miserie and calamitie before. Nay, the Lord feedeth the beasts, when they are pinched with hunger, and crye for meate, euen the young rauens that cry in their nests, and must needes famish there, if the Lord did not moue the heart of the olde one to finde out meate and bring it to them. If he doe so much for them, how much more shal his eares bee open to the prayers of men, calling vpon him in the name of Christ Iesus, according to his promise, that *whatsoeuer we aske of him in the name of his son, according to his will, he will grant it vnto vs.*

Iob.14.13.

And this is part of that heauenly sermon, which our Sauiour Christ maketh vnto the people in the mountaine, as it is recorded by the Euangelist S. *Matthew*, where he dehorteth them from too much carefull seeking after the things of this life, by the serious meditation vpon Gods prouidence ouer them, which that he might perswade them of, he sheweth it them by experience in those creatures of God, that were common before their eyes: *Therefore I say vnto you, be not carefull for your life, what ye shall eate, or what ye shall drinke: nor for your bodie what you shall put on: Is not the life more worth thē meate? and the bodie then rayment? 26. Behold the fowles of the heauen, for they sowe not, neither reape, nor carrie into the barnes, yet your heauenly father feedeth them. Are you not much*

Matth.6.25.

much better then they? 28. And why care ye for rayment? Learne how the lillies of the field doe grow: they labour not, neither spinne. 29. Yet I say vnto you, that euen Salomon in all his glorie was not arayed like one of these. 30. Wherefore if God so clothe the grasse of the field, which is to day, and to morrowe cast into the ouen, shall he not doe much more vnto you, O ye of little faith? 31. Therefore take no thought, saying, what shall wee eate? or what shall we drinke? or wherewith shall we be clothed. 32. For your heauenly father knoweth that ye haue neede of all these things. 33. But seeke ye first the kingdome of God and his righteousnes, and all these things shall be ministred vnto you. In all which words we see, how he draweth his exhortation from the creatures, to teach vs, that we should not bee idle, and vnprofitable beholders of them, but as the Lord doth most cleerely manifest himselfe vnto vs in them, so wee (besides the present vse of them) shall open our eyes to behold, that which the Lord dooth offer vnto vs by them. For this cause the Lord himself, *after he had made the whole world in sixe dayes, and rested the seuenth*, that by his owne example he might stirre vp mankinde, to meditate vpon that wonderfull great frame, and euery thing in it, that he might giue the glorie vnto God, that was due to him for it, and serue him carefully, that had so wonderfully prouided euery thing for him.

But I knowe not how it hath come to passe, through the great corruption and blindnes that is within vs, that in these things wee doe not seeke after God, *though by them we might haue groped after him, and found him.* Nay, a great many are like vnto the oxe and the asse, who haue the vse of Gods creatures, and are filled with them, eating and drinking and taking their ease, yet neuer lift vp their mindes vnto him, that sends them to that end, that thereby they might inquire after him, who is the author of them: But contenting themselues with that profit and pleasure they haue in them, are so drowned and ouer-

Act. 17. 27.

whelmed therewith, that whereas they ſhould be guides to direct them more ſurely to the Lord, and glaſſes to them to ſee him more cleerely, they thereby are either turned out of the way, and go further from him, or make them vailes before their eyes looking onely vnto them, and not vnto the Lord that is in them. For wee ſhall ſee men (that are muſing vpon their cattell, and vpon their ground the whole day) to be ſo earthly minded, that they will altogether ſticke faſt in them, and be as it were fettered vnto them ſo, that they are not able to lift vp their mindes to any heauenly meditation from them, but like beaſts are ſtill groueling vpon the earth, and haue their mindes either wicked and prophane, or vaine and fooliſh. And ſuch ſhall be their communication of them, either finding fault at the workes of the Lord, or ſcoffing at them, or fondly iangling about them, or after a meere worldly manner ſpeaking of them, which plainly ſheweth how barren they are within of any profit they reape by them. And if it be not ſo, what is the meaning of theſe and ſuch like ſpeeches, that are ſo rife in the mouthes of men? Here is a deare yeare, it is an hard winter, this is a ſore froſt, here is a great drought, this raine is like to make a floud, &c. (becauſe I will not ſo much as name the irreligious ſpeeches of the Atheiſts) which when they haue vnaduiſedly caſt forth, then they can ſay no more. Whereas they ſhould in theſe things ſee the iudgements of God againſt ſinne, that they might bee drawne to repentance: euen as in the reſt of his dealings, they ſhould behold his mercies, that they might bee encouraged to ſerue him: and ſo ſpeake of them, that they might make theſe things knowne vnto others.

The meditation of Gods workes, will teach vs to profit by al things and in all eſtates.

Therefore if men will needes ouerlooke their grounds vpon the Lords daye (as ſometimes they muſt) and bee dealing with their cattell, & talking about them, let their cogitation and ſpeeches tend to this ende, and then in ſo dooing they may ſanctifie a part of the daye, otherwiſe

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they shall be as merely worldly vpon that daye, as in any other of the sixe. And in deed if we would thus bend our mindes, and pray to God for his spirite, and vse to doe it, we should neuer want matter of profit to our selues and others, in what estate and condition soeuer wee were, about whatsoeuer wee had to deale either in the day, or in the night; at home, or abroade; alone by our selues, or with others: for thus in a meane, estate of life, whereas the wicked doe complaine, and are not satisfied, but enuie them that are aboue thē, we might behold the goodnes of God towards vs, prouiding so well for vs, according to the desire of the wise man. *Giue me not pouertie or riches, feed me with foode conuenient for mee. 9. Least I bee full and denye thee, and say who is the Lord? Or least I bee poore and steale, and take the name of my God in vaine.* If wee bee vnder the crosse, either pouertie, sicknes or any other distresse, whereas the men of this world doe repine and grudge, let vs vnderstand the wise dealing of our father towards vs, *Who*, by this meanes, *maketh vs like vnto the image of his sonne, that wee suffering with him, might also be glorified with him.* If the Lord hath blessed vs with the aboundance of all things, though the greater sort be puffed vp thereby, and by abusing of them doe forget God, let vs thereby bee humbled, and vsing them well, not haue our mindes set too much vpon them, and know *whiles we are here in the body, we are absent from the Lorde, and that this is but an earthly tabernacle which must be destroyed, looking for an house not made with hands, eternall in the heauens.* If then there bee so many good things here below, what is the happines prepared aboue? If so great contentation vpon earth: what is the fulnes of ioye in heauen?

Prou. 30.8.

Rom. 8.29.17.

And not onely thus, but whither soeuer we doe turne our eyes, we shal haue matter not onelie to keepe vs from idlenes, but to prouoke vs to all profitablenes. For when the sunne ariseth, how might it tell vs of the comforte of

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the ſunne of righteouſnes ariſing in our hearts? How might the ſpring of the yeare, put vs in minde of our regeneration, and new birth? What would the darkenes of the night teach vs, but the horror and feare of ignorance, where there is not Gods worde? Would not our meate leade vs to the ſpirituall foode of our ſoules? And our apparell to the righteouſnes of Chriſt Ieſus, that being clothed therewith, wee might bee comely before God and men, and not aſhamed. And to be ſhort, if we were not beaſtes and no men, might not our ſleepe forewarne vs of death, our bedde of the graue, our riſing againe in the morning of the day of our reſurrection? Thus al the creatures ſhould lift vs vp to the creator, and thus to be occupyed about them, are the very works of the Sabbath indeede. Thus if we did ſee or heare any of the iudgements of God vpon our ſelues or others, wee ſhould thinke and ſpeake of them with humilitie and feare: of any of his benefites, with great ioy and comfort, whereas now men for the moſt part doe neither the one, nor the other.

And though I know very wel that the proper place to ſpeak of theſe things is in the third cõmandement, where the Lord willeth vs in al our thoughtes, wordes & deeds to ſeeke and ſet forth his glorie, and therefore ſo alwaies to deale with his creatures, that his moſt glorious name might appeare thereby; *For he is the creator of all things, and this is his name*: yet to doe them vpon the Sabbath is the very worke of that day, in which we ſhould vſe all the meanes that might make the publike miniſtery moſt profitable vnto vs, and either drawe vs nearer vnto God, or make vs more fitte to doe dueties to our brethren. Therefore let vs ſet our hand to this trueth, & confeſſing that it is our bounden dutie to ſerue God in this right vſe of his creatures, and workes, let vs be ſorrowfull that wee haue ouerſlipped this duetie ſo careleſly heretofore, and let vs bee aſſured that it hath bereaued vs of much godlines, that otherwiſe might haue been in vs, and made vs

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so much the lesse profitable vnto others: and therefore in the feare of God, and in the care of our own Saluation let vs purpose, & performe this duetie most carefully hereafter, that the blessing of God might be more vpon vs, and we haue the testimonie of a good conscience, & of Gods creatures witnessing for vs, and not against vs.

And let vs be so much the more carefull of it in good earnest, by how much we knowe too well that the common practise of most men is so farre from it: In so much that euen they of the *vniuersitie* that make it their profession to search out the nature of Gods workes, and to see furthest into them, and therefore must needs haue many and deepe meditations, besides often and long disputations about them, doe not so much as propounde this vnto themselues, and therefore no maruell, if they neuer attaine vnto it, namelie to beholde in them the inuisible things of God & Gods wonderfull work in them, thereby either to be confirmed in any part of his word, or stirred vp to any duetie vnto God or men: but they haue in stead of these, many both vaine and too curious, and also false and vntrue discourses about these with themselues and others, euen vpon the Sabbath. And I am sure that in the countrey men are not free from this sinne: for it falleth out in them, euen of the better sorte, either of ignorance or negligence, that when they haue sanctified the Sabbath in some other part of Gods worship, this hath not been so much as once thought of. Nay euen then when they endeuoured themselues to meditate & conferre about Gods worde (which is the chiefe) they haue not done the like about his workes, and so haue lost some further commoditie of the worde that they might haue reaped, when thus they might haue been taught (as it were) by a double schoolemaster: especially when the Lord punisheth vs for neglecting some parte of his seruice, and we doe not vse al the meanes that God hath appoynted to serue his prouidence by.

But all sortes doe greatlie fayle in it.

Therefore let vs remember among all other things, that wee haue heard of before, to make this one parte of our priuat seruice of God vpon his holy day, and so I shal grow to an end. For as it hath been declared before, that wee must rest in our mindes from the studie and care of worldly things, so the end of it is, that they might be meditating, and occupied about Gods seruice, as M. *Caluine* setteth it out at large. *Let vs know* (saith he) *that it is not sufficient, that we come to the Sermon on the Sunday to receiue some good doctrine, and to call vpon the name of God, but we must digest those things, and that by this meanes we be so formed and fashioned to the thing, that all the rest of the weeke cost vs nothing to aspyre to our good, and that wee neede but call to our minde, that which we shall haue learned before, at good leasure, when our mindes were (as it were) vnwrapped from al those things which hinder vs to recount the worde, and workes of God.* And a little before: *Although God nourish vs euery day, yet notwithstanding we meditate not sufficiently on his goodnes, to magnifie him for it: True it is that this should be but a poore thing, if we should consider of the benefites of God, but on the Sundaye; but on the other dayes, because we are occupied ouermuch about our worldly affayres, we are not so giuen to God, as on that day, which is altogether dedicated vnto this. The Sunday therefore ought to serue vs, for a tower to mounte on high to view the workes of God from a farre, when we are neither hindered nor occupyed with any thing, but that we may applie all our senses and our whole vnderstanding to reknowledge the gracious gifies and benefits, which he hath bestowed on vs: And when we shall haue practised this on the Sunday, namely shall haue deepely considered of the workes of God, it is certaine that all the rest of our time should bee giuen hereunto, and that this meditation shall so fashion and polish vs, that all the rest of the weeke, we shall be ledde to thanke our God, when so before hand wee shall haue premeditated on his workes to make our profite therein.*

Caluin vpon Deut. 5 ser 34.

But

But I cannot forget, and passe ouer with silence that part of Gods seruice, which though it be most excellent in it owne nature, acceptable vnto God, and comfortable to our selues, yet it is small regarded euery where, and that is the *singing of the Psalmes*. Of which I rather speake in this place then in the former, because though I know there ought to be singing in the Church, and that it is one piece of Gods publike worship, and the discipline of our Church is such (through Gods mercy) that the Psalmes are sung in many places, after a plaine, distinct, and profitable manner, and may be euery where if men will, yet men content themselues with that, and are not mindfull to sing at home by themselues alone, or with the rest of their housholde: but contenting themselues that this is receiued in the Church, haue no care to bring it into their houses; but as though to sing Psalmes were proper vnto the Church, doe neglecte this ductie euery where else. Therefore wee shall see howe this exercise is commended vnto vs in the scripture, as well as any other, that we haue heard of before.

There ought to be singing of Psalmes in the Church, and in mens houses.

And if we looke into the booke of Psalmes, we shall finde not onely a great many which doe generally concerne the estate of the whole Church, and therefore are most *fit to bee sung in the common assemblies:* but also a great number which doe most fitly agree with the priuate condition of the seuerall members of the Church, and that in many things, so that there is no man which can be at any time in such a case, but hee shall see it most liuely set foorth in some one Psalme or other, euen as though it were *made for him to sing at that very time*, which it may be, agrees not so well with others, no nor with himselfe at any other time; which no doubt are left vnto vs by the spirite of God, that wee might *sing to him as well priuately as publikely*. For this cause also there is such great varietie of Psalmes, in such diuers arguments, that whether we will giue thanks for some great deliue-

To this end is there such varietie of Psalmes agreeing with all times, and all mens estates.

rance, or for the forgiuenes of our sinnes, or for the restoring of vs to health, or for the graces of Gods spirite receiued, for the hope of our resurrection vnto immortall life, for the blessing of God vpon our wiues, children, goods, &c. *We may find some song to sing:* that so all excuse might iustly be taken away from them, that haue no care of this holy duetie. And if men will graunt that such Psalmes as doe touch the condition of the Church, generally are left in writing, that they might bee sung in the Church openly, howe can they deny, but the like reason bindeth men *priuately to sing those Psalmes* which do concerne mens priuate estate at seuerall times, vnlesse they will say that they onely are vnprofitable or superfluous, and commended to the posteritie without cause? which once to imagine is so great a sinne as it is, not onely because of the contempt vnto Gods word, which it carrieth with it; but also becaus it is so contrary vnto the iudgement of the Church euery where, which doth acknowledge the vnspeakable mercy of God vnto it selfe, as in all the other scripture which he hath left vnto it, so especially in the booke of the Psalmes, and in euery parte of it: and it doth confesse with all thankfulnesse, that there is not one Psalme, the instruction and comforts of which it could well want: nay it doth confesse, that the Lord as hee doth continually giue them many causes to prayse him priuately, so hee hath left them sundry formes to doe it.

And if *the priuate singing of Psalmes* were not *so necessary a dutie of Christians* as it is, to what end serueth that earnest exhortation of the Apostle to the Colossians? *Let the worde of Christ dwell in you plenteously in all wisedome, teaching and admonishing one another in Psalmes, and hymnes, and spirituall songes, singing with a grace in your hearts to the Lord.* Where he teacheth the whole Church howe they should behaue themselues in their priuate meetings, that they should not bee prophane after the

Colos. 3. 16.

What estate and condition of ours is most

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manner of this worlde, but tending to the edifiyng one of another, in so much that their very mirth should bee profitable to themselues and others. And whereas the wicked cannot be merry, vnlesse they fall into beastlines, and all kinde of wickednes, at least wise foolishnes and iesting, hee telleth them that they must reioyce in the Lord, and be merry and glad in him: and therefore, whereas the vngodly haue a number of vaine, friuolous, and lewd songs, *they should sing spirituall songs*, whereof there are so many kinds, as appeareth by the diuers words hee vseth in this place. Whereunto agreeth that which hee writeth vnto the Ephesians: *Bee not drunke with wine, wherein is excesse, but bee filled with the spirite:* 19. *Speaking vnto your selues, in Psalmes, and hymnes, and spirituall songs, singing and making melody to the Lorde in your hearts:* 20. *Giuing thankes alwaies for all things vnto God, euen the Father, in the name of our Lorde Iesus Christ.* Where in like manner hee sheweth them howe they should behaue themselues in the aboundance of al Gods blessings, that whereas the wicked are ready to abuse them, and by ouercharging themselues with them, doe fall into an immoderate profusion and laughter, they should in the middes of these thinges (being guided by Gods spirite) burst forth into the prayses of God through Iesus Christ, and testifie their holy mirth, not of the flesh, but of the spirite, *by singing Psalmes*, whereof there are so many sundry kinds, that for euery time wee shall bee fitted with some one or other.

fit for the singing of Psalmes.

Ephe. 5. 18.

Let vs not therefore deny so manifest a trueth, but acknowledge as the word doth teach vs, that the Lorde requireth of vs in our priuate meetings vpon the Lordes day, and when we are alone by our selues, *to sing Psalmes, as well as in the Church.* And though I doe not binde men vnto this, (for bee it farre from me that I should lay any heauier burden vpon any, then the worde of God it self doth) bind them I say vnto this, that *in all their mirth*

they ſhould ſing Pſalmes, as it might ſeeme the places alledged doe import. Yet this the Lorde requireth of vs, that in all our lawfull pleaſures we ſhould looke vp vnto him, and ſo reioyce in them, that wee eſpecially reioyce in him, and ſo from them to be led to him, and by them to be made fitter to ſerue him: And whereas it falleth out thus with the wicked, that all pleaſures draw them away from God, take away from them the remembrance of him, and driue them into ſinne, we contrariwiſe ſhould by all of them, come neerer vnto God, ſet him before our eyes, and make our ſelues fitter to ſerue him & praiſe him. For as that is a godly ſorrow that driueth vs to prayer, a bleſſed heauineſſe, that maketh vs ſeeke vnto the Lord, ſo that is a *godly mirth that endeth with ſinging with Pſalmes*, and an heauenly ioy, that at leaſt wile maketh vs more fit to ſerue God. And otherwiſe as we may ſuſpect our ſorow to be but worldly, ſo our ioy to bee but fleſhly, and carnall.

And this is that whereunto the Apoſtle Saint *Iames* hath reſpect, ſaying, *Is any amõg you afflicted? let him pray: Is any merry? let him ſing*. Where he telleth the diſperſed Iewes how they ſhould behaue themſelues priuately in all eſtates: namely, that though the vngodly in their affliction doe murmure impatiently, and breake out into blaſphemous othes, they ſhould not onely abſtaine from thoſe things, but in all humilitie ſhould go to prayer, that they might obtaine mercy at Gods hande, and then being deliuered of him, that they ſhould auoyd the prophane careleſſenes of the wicked, *and ſtirre vp themſelues to ſing prayſes vnto God*, and ſo both commendeth this duetie vnto vs, and ſheweth whereunto all our mirth ſhould leade vs. In which place though he doth not tye the ſinging of the Pſalmes to the time of proſperity, (for there are ſongs of mourning) no more then he doth prayer vnto the time of affliction, yet he ſheweth which are the fitteſt times for both: and beſides that, as no man

Iam. 5. 13.

2. Chro. 35. 25.

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can truely pray without the feeling of his wants, so no man can sing from his heart, vnlesse hee haue some perswasion of Gods fauour, and so as affliction driueth him to pray, so mirth mooueth him to sing. Therefore when the Lorde dealeth so fatherly with his children, that hee tempereth their afflictions with the ioy of the spirit, then he giueth vnto thē iust occasion both to pray & sing vnto him. Thus we reade that *Paul* and *Sylas* being in prison ioyned them together, *At midnight Paul and Sylas prayed and sang a Psalme vnto God.* Being first of all beaten very sore, and then cast into a dungeon with their feete in the stocks, it was then time to pray: but considering the goodnes of their cause, for which they suffered all these things, and finding the Lord present with them, by his fauour assuring them of his defence, there was iust cause of ioy, *and in ioy to sing as they did.* Act. 15.25.

So then, seeing to sing Psalmes is a part of Gods seruice, (as we haue seene it in so many places of the word commended vnto vs) it must needes be put in practise vpon that day which is dedicated to his seruice: and especially when we consider that the fittest time for it, is *the time of ioy*, and there is no ioy comparable to that which we haue in Christ Iesus: and we neuer inioy that so fully, as by the meanes whereby he conueyeth it vnto vs, and we neuer haue all the meanes so plentifully, and so continually, as vpon the Sabbath. Therefore as the Lord then offereth himself wholly vnto vs, and his sonne Christ Iesus to be made ours, with all his merits in the worde, the Sacraments and prayer, and so thereby doth fill our hearts with the ioye of the holy Ghost, euen *that ioy that is vnspeakable* and most glorious, so then especially we ought *to sing for ioye of the Lord*, if euer wee will doe it. And not onely in the Church, (which we ought to doe especially, where the greatest ioy is bestowed vpon vs) but also because by the forenamed priuate exercises, this ioye is renued, and sometimes increased; wee must priuately re-

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Singing of Pſalmes teſtifieth and increaſeth ſpirituall ſongs.

nue our thankſgiuing, and *ſing vnto God againe*, eſpecially when wee haue ſeene that theſe places of ſcripture doe commend vnto vs the priuat exerciſe of ſinging Pſalmes.

And that we might doe it the more cheerefully, let vs knowe for a ſuretie, that though wee cannot ſing at all, where there is no whit of ioy, ſo let this ioy bee neuer ſo little, by ſinging we ſhal increaſe it For euen as al knowledge is increaſed eſpecially by hearing, reading, and conferring about the ſcripture, ſo all affections are moſt of all ſtirred vp, by meditation, prayer and ſinging of Pſalmes. And becauſe vpon the Lords day we muſt labour to build vp our ſelues in both, wee muſt neglect no meanes whereby we might attaine vnto our full growth in either: Therefore euen then are wee iuſtly puniſhed with deadnes and dulnes vpon the Sabbath, becauſe we neglect al thoſe meanes, or els doe not ioyne them together. So then we haue great cauſe to be ſorrie, that wee haue ſo many times neglected this ſeruice of God vpon the Sabbath day: and though wee had not ſpent away the time in a prophane mirth (as many times wee haue done) yet there is great cauſe of humiliation for *not ſtirring vp our ſelues (by ſinging Pſalmes)* vnto that ſpirituall mirth, whereby we might haue been more cheerefully occupied in Gods ſeruice, and comfortably to our owne ſoules. And let vs not hereafter continue to prouoke the Lord, and bereaue our ſelues of much comfort by neglecting to ſing.

But when I ſo earneſtly requeſt this vpon the Sabbath, my meaning is not to exclude it from other dayes, no more then priuat prayer, reading, &c. and the former places of ſcripture haue proued the contrarie, but my purpoſe is to ſhew, that if at any other time it is to bee practiſed, then eſpecially vpon the Lords day. And truelie I am ſo much the longer in this thing, & would faine be as importunate in it, as I might, becauſe, as I knowe it

to bee a thing of great moment, so I haue obserued it to be greatly neglected in our time, aboue that which had wont to bee at the first restoring of the Gospell, and is like to bee lesse regarded in time to come. For besides that there bee too many which are of great yeares, that neuer sung Psalme in their liues, neither can do, nor haue any care to learne, though they can sing some other vain songs very perfectly; and though they cannot reade themselues, nor any of theirs, yet will haue *many Ballades* set vp in their houses, that so they might learne them, as they shall haue occasion: but as *for the booke of Psalmes*, it commeth not once into their thought to make prouision for it. Besides these men, I say, of whom it is a lamentable thing to thinke, we may finde that the neglect of this duetie, hath ouer spread it selfe farre and neere: for euen amongst them, which are giuen most to sing, this is the least thing that they doe: and indeed many of the common Singing men are so vngodly, that it were better for them to haue their mouthes stopped, then once to open them to pollute such holy and sacred songs. And as for others, though they haue al varietie of Musick both vpon Instruments and with the voyce, and that euery day, yet many of them very seldome, or scarsely once a yeare doe heare a Psalme, sauing in the Church.

The singing of Psalmes is greatly decaied in all places, and amongst al sorts of men.

I doe not finde fault with this kinde of Musicke, but doe esteeme of it, as I ought, euen of the most exquisite that may be. I confesse it to be the especiall gift of God in any. I knowe it very well to bee commended in the scripture, and that it hath had wonderfull effects in time past, *as in Saul and Elizeus*, and that men might stil haue great commoditie by it, if it were rightly vsed: only this I complaine of with griefe, that the best Musicke is not cared for, and that *the singing of other things, hath cleane shut out in a great many of places the singing of Psalmes.*

1. *Sam.* 16. 23.
2. *King.* 3. 15.

And that you might vnderstand the complaint to be iust, you must not onely looke into the houses of great

perſonages, where this muſick hath ioyſtled out the ſinging of Pſalmes, or rather kept it from euer entring in, but alſo in the ſhops of Artificers, and cottages of poore husbandmen, where you ſhall ſooner ſee one of theſe newe Ballades, which are made only to keepe them occupied, that otherwiſe knowe not what to doe, then any of the Pſalmes, and may perceiue them to bee cunninger in ſinging the one, then the other. And indeed I know not how it commeth to paſſe, (but you may obſerue it) that *the ſinging of ballades* is very lately renewed, and commeth on a freſh againe, ſo that in euery Faire and Market almoſt you ſhall haue one or two ſinging and ſelling of ballades, & they are brought vp a pace, which though it may ſeeme to bee a ſmall thing at the firſt, yet I am greatly afrayd of it. For as when the light of the Goſpell came firſt in, the ſinging of ballades (that was riſe in Poperie) began to ceaſe, and in time was cleane baniſhed away in many places: ſo now the ſudden renewing of them, and haſtie receiuing of them euery where, maketh me to ſuſpect, leaſt they ſhould *driue away the ſinging of Pſalmes againe*, ſeeing they can ſo hardly ſtand together: of which I am ſo much the more iealous, becauſe I ſee that in other places alſo where theſe be not receiued in, yet the *ſinging of Pſalmes is greatly left*, ouer that it had wont to be.

What is the cauſe why ſinging of Pſalmes is ſo decayed.

But if we would ſearch out the cauſe of this euil diſeaſe in our ſelues and others, that ſo it might bee cured, wee ſhall eaſily finde it in thoſe places of ſcripture, where this duetie hath been commended vnto vs before. For the Apoſtle ſayth to the Epheſians: *Be not drunke with wine, wherein is exceſſe, but be filled with the ſpirit.* 19. *Speaking one vnto another in Pſalmes and hymnes, and ſpirituall ſongs, ſinging and making melodie to the Lord in your hearts.* And to the Coloſſians: *Let the worde of Chriſt dwell in you plentiouſly in all wiſedome, teaching and admoniſhing one another in Pſalmes and hymnes, and ſpirituall*

Epheſ. 5. 18.

Coloſſ. 3. 16.

ſongs,

ſongs, ſinging with a grace vnto the Lord in your hearts. In which places he firſt of all forewarneth vs (vnder one kinde) that we bee not ouerfilled with the pleaſures of this world, but vſe them as though wee were readie to leaue them: otherwiſe wee being wholly giuen to our bellies, and to our backes, ſhall haue pleaſure in nothing but ſuch as will ſerue them, & al heauenly mirth ſhalbe ſorrow vnto vs, as to be called to the word and prayer it ſhall be a vexation vnto vs, and then ſhall we bee moſt merrie, when we are furtheſt off from God, and then (he ſayth) our mirth ſhall be exceſſiue, and beaſtly. Secondly, he would haue the word of Chriſt dwel in them plentiouſly, that being perſwaded of Gods fauour, their harts might not bee vainly merrie, but thereby moued to ſing vnto him.

Laſtly, that they ſhould bee filled with the ſpirit, that ſhould prepare them to ſpirituall ſongs, for in our fleſh dwelleth no good: for as the fleſh hath no taſte of ſpirituall things, ſo the ſpirit hath no taſte of carnall things: and therefore being filled with the ſpirit, it will ſtirre vs vp to all ſpirituall exerciſes. Therefore it is no maruell that men are ſo barren in this thing, ſeeing that they are ſo drowned with the pleaſures of this life, that they haue no pleaſure but in them, and being too ful of them, there is no roome in their hearts for the word of God, and for his ſpirit (of which they are emptie) and therefore can take no delight in the exerciſes of the word, and of the ſpirit. So then howſoeuer the neglect of this duetie may ſeeme ſmall in our eyes, yet it muſt needs be great, when it *bewrayeth that we are voyd of Gods word, and of his ſpirit, and that we are too much poſſeſſed with the delights of this world,* and ſo lye in ſome one ſinne or other: whereas on the contrarie, then may wee be aſſured, that our deſire is to pleaſe God, that willingly we doe not continue in any ſinne, that wee vſe the creatures and bleſſings of God aright, that the ſpirit is in vs, & gouerneth vs by the word,

when we find our hearts in the midſt of our mirth ſweetly moued to ſing ſpirituall ſongs ſpiritually.

But to make an ende of this matter, that wee might take vpon vs this duetie ſo cheerefully, as we ſhould, let vs in a word conſider of that, which the Prophet ſpeakes of it, Pſal. 147. (that I might not ſtand vpon euery place that commendeth it vnto vs) *Praiſe the Lord* (ſayth hee there) *for it is a good thing to ſing vnto our God: for it is a pleaſant thing, and praiſe is comely*: where the Prophet exhorting men vnto it, ſayth it is *good, pleaſant and comely*. And firſt of all it is *good*, for it is commanded of God, and looke how many times it is commended vnto vs by precept or practiſe, in the ſcripture; ſo many proofes are there of the goodnes of it. Then it is not only good, but *pleaſant*: for many things are good, but bitter, as affliction: and ſome things are pleaſant, which are not good, as ſinne: and ſo though the beginning bee ſweete, the ende is ſower, and when the pleaſure is ended, the payne abideth: but here is pleaſure without payne, and of this *the good fruite and pleaſure abideth euer*.

Pſal. 147. 1.

To ſing Pſalmes is good, pleaſant and comely.

Laſt of all, it is *comely*, (as he ſayth in another Pſalme alſo) *it becommeth the righteous to bee thankefull, and to ſing praiſes*. Vnto which agreeth that of the Apoſtle: *Let no filthie communication, nor fooliſh talking, nor ieſting proceede out of your mouthes, which things are not comely: but rather giuing of thankes, as it becommeth the Saints*. For this commendeth vs vnto God, and vnto men, and herein are wee like vnto the Angels in heauen, who ſing vnto the Lord *a new ſong continually*. So that euen as the vngodly haue a grace in their wickedneſſe, and are the better liked of among the vngodly (though indeed they are then moſt deformed) ſo this maketh vs comely before God, and louely in the eyes of his Church, when we (hauing prepared our hearts thereunto) doe ſing with affection, with reuerence, and with vnderſtanding. For otherwiſe euen as a coſtly garment may be comely in it ſelfe,

Pſalm. 33. 1.

Ephe. 5. 4.

Reuel. 14. 3.

selfe, yet it shal not become vs, vnlesse we be fit for it, & it be wel put vpon vs: so though to sing be neuer so comely in it owne nature, yet *it becommeth not vs, except wee bee prepared for it, and doe sing Dauids Psalmes with Dauids spirit.* Therefore the Apostle writing to the Ephesians, *willeth them in singing to make melodie in their hearts to the Lord,* & not to sing with their tongue, and fro the lips outward, as we say. And to the Colossians: *To sing with a grace in their hearts to the Lord,* that it might not only come from the inwarde feeling of their heart, but also bring grace and profit to the hearers, when as they doe not vtter an vnprofitable sound, but their heart going before their tongue, and it mouing their lips, they might themselues bee first of all affected therewith, and so beget the like affections in others.

What maketh it comely.

Ephe. 5. 19.

Coloss. 3. 16.

Seeing then that *goodnes, pleasure and comelines* do all of them meet together in this one thing, let vs the rather be in loue with it, & set our hearts vpon it; and whereas these are the things most of all regarded, and especiallie sought for of all men (and yet seldomest found) now that they doe all of them meete with vs, as it were, and ioyntly offer themselues vnto vs in this one thing; let vs be rauished with the loue of it, vnlesse we be men voyd of al affections, or such as haue set our hearts vpon other things before: and let vs intertaine this seruice of God into our houses, and giue credit vnto it, that we might be bettered with *the goodnes* that it bringeth, and be more comfortable with *the true pleasure* that it affoordeth, and more comely with the excellent beautie that it will put vpon vs. And so I conclude with the confession of *Augustine*, who by his owne experience greatly commendeth the singing of Psalmes, when he sayth, *that oftentimes for ioy he wept in the Church of God, being moued with sweet melodie that was made there.* And for this cause *Dauid* is called *the sweete singer of Israel*, because of the excellent and heauenly Psalmes, which he as a Prophet

August lib. 9. confess. cap. 6.

2. *Sam.* 23. 1.

2.Chron.29.30. made for the Church of God, whereby they were raiſed vp to all ſpirituall mirth in ſinging of them.

The last thing of all is, that wee remember eſpecially to put all things in practiſe, which wee haue learned out of the word, and that wee *begin vpon that very day to doe all dueties of loue vnto men, and that wee ſhew mercie vnto them then eſpecially*. Whereunto that we might be made the more fit, the whole worſhip of God, and the Sabbath it ſelfe is ordained, in ſo much that the Lord would haue euery whit of it to ceaſe euen vpon the Sabbath, rather then mercie ſhould not be ſhewed to the full, or any dutie of it neglected to our brethren, when both of them cannot bee done together, as wee haue ſeene it before more at large. And ſeeing it is the Lords day, and therefore we muſt bee occupied about all his worke wholly, and he hath in his word commended to our care, the widowe, the fatherleſſe, the poore and the ſtranger, as thoſe whom he eſpecially regardeth, we ought vpon this day moſt of all *to feede the hungrie, to clothe the naked, to lodge the harborleſſe, to viſit the ſicke and the priſoners*, when (beſides that we haue reſted from all our owne workes, that wee might be occupied about the workes of the Lord) we haue ſo much mercie of the Lord God ſhewed vnto vs, that wee might ſhewe it vnto others, and hee doth after an extraordinarie manner open vnto vs all the treaſures of his goodneſſe, that thereby we might be moued to take pitie vpon others.

The workes of mercie are to be practiſed vpon this day.

So that he which is then hard hearted to his brother, there is no great pitie to bee looked for at his hands, and he which then neglecteth to teſtifie his loue aboundantly to men, whē he ſhould of purpoſe giue ouer himſelf to all dueties of godlines, what hope can there bee that he will doe them vpon other dayes in the weeke, when he ſhall haue fewer meanes to further him thereunto, and more to withdrawe him there from? And that this is an eſpeciall thing to bee regarded vpon the Lords day, appeareth

peareth by that, which *Moses* speaketh of it: *The seuenth day is the Sabbath of the Lord thy God, thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manseruant, nor thy maidseruant, nor thy oxe, nor thy asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy manseruant, and thy maidseruant may rest as well as thou.* Where he maketh this a reason, why rest is vpon the Sabbath day especially to bee giuen vnto all, that are imployed vnto any bodily labour, euen vnto the dumbe beast, that they might be eased thereby, without the which their estate were too intollerable: And therefore it appeareth that the Lord would haue men exercised vnto pitie vpon this day most of all, when by his Prophet he perswadeth them to ease their seruãts & cattel of their labour vpon this day, least otherwise by continuance they should be most cruelly oppressed. Deut. 5. 14.

Whereunto agreeth that which is most plaine to conceiue and forcible to moue: *Sixe daies shalt thou labour to doe thy worke, and in the seuenth day shalt thou rest, that thine oxe and thine asse may rest, and the sonne of thy maid, and the stranger may bee refreshed.* Where (besides that it is to be obserued, that in the former part of the chapter, hee speaketh of shewing mercie and compassion, as to the poore man in his cause, to the enemies oxe going astray, to his asse lying vnder his burden, to him that is wrongfully oppressed, to the stranger that is farre from his owne countrie and friends, and to the fields and vineyards, that they might rest vpon the seuenth yeare, for the benefite of the poore and the cattell, (as may most euidently appeare vnto him that will but reade the text) and then adioyneth this vnto it, as that which is of the like nature and kind) the words themselues that he vseth in setting of it downe, doe sufficiently declare, that mercy must be especially regarded vpon this day, when hee reckoneth so many by name, that most of all stande in neede of it, and would haue them to rest, because other- Exod. 23. 12.

wise

wise they cannot sufficiently bee refreshed, and drawe their breath with ease (as it were) euen as the worde doth import, as hath beene declared before.

Hereupon the Prophet *Ieremie* speaking of sanctifying the Sabbath, *requireth of them that they should set their seruants free from their burdens, and their worke.* By all which it may be most certainely gathered, that all louing kindnes and pitie is to be shewed vnto our brethren, as at all other times, so most of all vpon the Sabbath, and more then after an vsuall manner; when it is one of the ends why it was ordayned by GOD, and therefore the thing whereunto we ought to haue an especiall regard most of all, if we consider the practise of it, in the whole new Testament: For it is written of our Sauiour Christ by the Euangelists in the Gospell, that vsually hee vpon the Sabbath daies visited the sicke, healed the cripples, restored the blind to their sight, and doth not onely defend his doings herein by the law against the cauils of his aduersaries, but also leaueth his owne example in this to be our president and patterne to followe: whereof that is a proofe that Saint *Iohn* testifieth in many words. *There was a feast of the Iewes, and Iesus went vp to Ierusalem:* 2. *And there is by the sheepe market a poole called in Hebrue, Bethesda, hauing fiue portes.* 3. *In the which lay a great multitude of people, of sicke folke, of blinde, halt, and withered, wayting for the mouing of the water.* 4. *For an Angell went downe at a certaine time into the poole and troubled the water, whosoeuer then first after the stirring of the water stepped in was healed, of whatsoeuer disease hee had.* 5. *And a certaine man was there, which had beene diseased eight and thirtie yeares:* 6. *When Iesus sawe him lye, and knew that hee now long time had beene diseased, he said vnto him, wilt thou be made whole?* 7. *The sicke man answered him, Sir, I haue no man to put mee into the poole, when the water is troubled, but while I am comming another steppeth downe before mee.* 8. *Iesus sayd vnto him,*

Ier. 17.21.22.

Iohn 5.1.

Rise,

Riſe, take vp thy bed and walke: and the ſame day was the Sabbath. Where wee ſee that our Sauiour Chriſt commeth of purpoſe to the place, where a great many of impotent and diſeaſed people vſed to lie vpon the Sabbath, and healed one of them. And in the ſeuenth chapter, he defendeth this fact of his, ſaying, *If a man vpon the Sabbath receiue circumciſion, that the lawe of Moſes ſhould not be broken; be ye angrie with me, becauſe I haue made a man euery whit whole on the Sabbath day?* If the law of circumciſion doe bind men to miniſter and receiue it vpon the Sabbath, then much more doth the lawe of loue bind men to ſhewe mercy vpon the Sabbath, ſeeing that it is appointed of God, not to hinder vs from, but to further vs in all his works, among which the relieuing of them that bee in neceſſitie, is one of the chiefe and principall. *And as the Lord Ieſus Chriſt came not to deſtroy the lawe, but to fulfill it,* ſo hee obſerued it very carefully in this poynt, and being moſt full of compaſſion, did declare it aboundantly, by taking all oportunitie to ſuccour them that were in miſerie, euen vpon the Sabbath, as the fitteſt time for it.

Chap.7.23.

Math.5.17.

For this is that alſo, which Saint *Luke* reporteth of him in his goſpel: *That he taught in one of the Synagogues on the Sabbath day:* 11. *And beholde there was a woman which had a ſpirit of infirmity eighteene yeares, & was bowed together, and could not lift vp her ſelfe in any wiſe:* 12. *When Ieſus ſaw her, hee called her to him, and ſaide to her, Woman, thou art looſed from thy diſeaſe:* 13. *And he laid his hands on her, and immediately ſhe was made ſtraight againe, and glorified God.* 14. *And the ruler of the Synagogue was mooued with indignation becauſe that Ieſus had healed on the Sabbath day, and ſayd vnto the people, there are ſixe dayes, in which men ought to worke, in them therefore come and be healed, & not on the Sabbath day.* 15. *Then anſwered him the Lorde and ſayd, Hypocrite, doth not each one of you on the Sabbath day looſe his oxe, or his aſſe from*

Luk.13.10.

the ſtall, and leade him away to the water? 16. *And ought not this daughter of Abraham, whome Sathan hath bound loe eighteene yeares, be looſed from this bond on the Sabbath day?* Where we doe euidently ſee that Ieſus Chriſt not onely in wonderfull great pitie vnto this long diſeaſed creature, beſtoweth the benefite of health vpon her, but alſo when as the rulers of the Synagogue, either through a groſſe ignorance, or palpable hypocriſie, did find fault with it, as a worke altogether impertinent to that daye, he doth iuſtifie it, and ſheweth that it is moſt proper vnto it, becauſe it is the *day of ſhewing mercy:* and therefore if men do, nay ought to looſe the oxe to the water, much more might he looſe the daughter of God from her infirmitie of ſoule and bodie. And hee doth not ſo much diſpute, what he might do, as ſhew what euery one ought to doe: For if it were a breach of the Sabbath to neglect any duty to the other creatures, then much more to withdraw our hand from our brethren, when *they* doe ſtande in neede of our helpe.

And in the Chapter immediatlie following when hee had healed a man of the dropſie vpon the Sabbath daye, he proueth the lawfulnes of the fact, by the like reaſon.

Luke 14. 1. *It came to paſſe that when Ieſus was entered into the houſe of one of the chiefe Phariſies vpon the Sabbath day to eate bread, they watched him:* 2. *And behold there was a certaine man before him, which had the dropſie.* 3. *Then Ieſus anſwering ſpake vnto the expounders of the law and Phariſies, ſaying, is it lawfull to heale vppon the Sabbath daye?* 4. *And they held their peace. Then he tooke him and healed him, and let him goe.* 5. *And anſwered them ſaying, which of you ſhall haue an oxe or an aſſe fallen into a pitte, and will not ſtraight way pull him out on the Sabbath daye?* 6. *And they could not anſwer him againe to theſe things.* But the time would not ſerue to ſtand vpon all the places, which ſhew that this is a peculiar work of the Sabbath, to helpe the helpeleſſe, to ſtrengthen the weake, & ſuccour them

that

that are in neceſſitie, thereby to ſhew that wee are well perſwaded of the loue of our heauenly father, when wee are ſo readie to ſhew our loue to the reſt of his children our brethren.

I will therefore conclude with that which is ſet downe by *Mathew. That Ieſus went into a ſynagogue.* 10. *And beholde there was a man, which had his hand dryed vp, and they asked him ſaying: Is it lawful to heale vpon the Sabbath day? That they might accuſe him.* 11. *And he anſwered them and ſayd, what man ſhall there be among you, that ſhall haue a ſheepe, and if it fall on the Sabbath daye into a pitte, will not he take it, and lift it out?* 12. *How much more then is a man better then a ſheepe? Therefore it is lawfull to doe wel on the Sabbath day.* 13. *Then ſaid he to the man: ſtretch forth thy hand: and hee ſtretched it forth, and it was made whole as the other.* In all which places we may note that it is alwaies preciſely noted, that Chriſt Ieſus *did all theſe merciſull deeds vpon the Sabbath*, thereby to declare how parte of ſanctifying the day, conſiſteth in them, and alſo how the men of this worlde did finde faulte with them, which ſheweth how farre they are from dooing any ſuch things themſelues: and that the Lord Chriſt doth replie vpon them with ſuch reaſons, as generally concerne all men, to the ende that they might knowe, that they were not things properlie belonging to himſelfe, but generally to be followed of all men. *Matth.* 12. 10.

Vnto this may bee referred the making of peace betweene man and man; eſpeciallie that wee ſhould ſeeke peace our ſelues, and take it when it is offered. Whereunto it ſeemeth the lawes of the Emperours had reſpect, when they commande not onlie that the courtes ſhould be ſhut vp, but alſo, *Reſpirent à controuerſijs litigantes: Let the parties leaue of all controuerſies, and haue a time of peace: Ad ſeſe ſimul veniant. Let them come one to another, let them be ſorrie and repent one to another; let them make peace and agreement, and ſpeake of compounding the* *Le. final. C. de ſerijs.*

matter among themselues. And in thus doing, they should shew great pitie to others, and to themselues, whereas otherwise by endlesse suites they many times most cruelly begger one another. Therefore in fewe wordes this is the thing that we haue to remember in this place, that we ought to be ready to helpe all that bee in need, according to our habilitie, and their necessitie, and by our presence and other helpes, to bee as comfortable to them as may bee, inlarging the bowels of compassion towards them, and putting the same affection vpon vs, which is in them, euen for the Lordes sake, who hath shewed mercie vnto vs, and whose creatures they be, and so make it the Lord his work. Which that we might do so much the rather, it is profitable for vs *to goe vnto them*, which cannot come to vs, *to looke vpon* them, which cannot see vs, and to heare them speake, that many times crie & haue none to heare them, that the lamentable spectacle of their miserie might mooue our hard hearts to pittie them, and in pittie to helpe them so much the more willinglie, for though the things that wee heare may touch vs greatlie, yet nothing in comparison of that which *wee see*, (that is the sense of mouing especially:) in so much that though we may partlie gesse of our selues, what is the great extremitie of others, and partlie vnderstand it, by the true reporte of them that haue seene it, and so bee moued to helpe: yet nothing so much as when wee haue been at them our selues, and seene the ruines of their houses, and the nakednes of their bodies, the hardnes of their lodging, the thinnesse of their dyet, and hard fare, when wee haue *beheld these with our eyes*, and touched the colde irons of the prisoners, and marked the vneasie stockes that they are locked vnto, and the lothsome dungeons that they lye in, and haue been *eyewitnesses* of their extreame torments and grieuous diseases: then if our hearts be not as hard as flint, and if wee haue not put off all brotherlie kindnes, and forgotten that we be men, our bowels may

We ought to visite them that be in miserie.

begin

begin to yearne vpon them: and that which was in vs but a sparckle of loue before, shal breake out into a great flame, the heate whereof shall comfort them, and that one droppe of compassion which was before in vs, shall multiplie it selfe into a great riuer, the streame whereof shall refresh the heauie heart and dryed soule of our brother.

M. *Bucer* speaking of the works of this day, amongst other saith, *Visitare infirmos, to visite the sicke.* For as beggers when they would haue men to pitie them, lay open their sores, because that though things be neuer so great in themselues, yet til they *bee seen* we wil hardly beleeue them (& therefore we doe the poore wrong manie times in iudging their estate to bee better then it is) so therby is shewed what is the nature of all, that if we will shew mercy to others so cheerefullie as we should, *we must visite them in their necessitie, and not turne our eyes away from beholding their neede.* And againe, that if the beholding of our bretheren, their need doth not moue vs to pitie them, then are we too hard harted in deed, & there is no hope that euer we should pitie thē sufficiently. This is that which our Sauiour Iesus Christ noteth in the gospell after S. Luke, *of a certaine man that went down from Ierusalem to Iericho, and fell among theeues, who robbed him of his rayment, and wounded him and departed leauing him halfe dead: & by chance there came downe a certaine priest that same waie, and when hee saw him, he passed by on the other side, and likewise a Leuit, when he was come nere to the place, went and looked on him, and passed by on the other side.* In which they are both cōdemned of the want of al humanitie, that cōming neere to him, *and seeing him in this miserie,* yet hardened their hearts against so woful a sight, and were not moued with so dolefull a crie. But of the third, it is sayd *(which was a Samaritane) that as hee iourneyed, he came neere vnto him, and when he saw him, he had compassion on him, and went to him, & bound vp his wounds,*

Bucer. in Matth. 12. 11.

Luk. 10. 30.

and powred in wine and oyle, and put him on his owne beast, and brought him to an Inne, & made prouision for him, &c.

By which practise of his, as it is most manifest, how truelie it is sayd of him, that hee had compassion on him in deed, so the occasion of it is noted, *that hee came neere to him, and saw him in this miserie*, which no doubt did a great deale more affect him, then if it had been most liuely described vnto him by others. Hereupon the liberalitie of men many times is so colde as it is, for that they beholding nothing but plentie in themselues, and abundance in their friends, know not the hungry meales that their brethren make with bread and water, and not enough of that, & heare not the pitifull cries of the poore children pinched with colde and hunger, vpon whome their fathers and mothers cannot looke many times with drye cheekes; which if they would endeuour to *finde out by going from house to house*, and so acquainte themselues with their estate, *vpon the Lords daye*, and doe it as one of his workes: then their owne eyes might moue them to bestowe some of that, which hath not seene light many yeares before the rust and canker of which shall witnesse against them; or to bring out that corne, which they haue kept till it be past mans meate; or to spare but the ouerplus of that which might bee, from their hawkes and dogs, for the relieuing of the distressed mẽbers of Christ Iesus, who would account *that whatsoeuer they did to one of the least of his brethren, they did it to himselfe.* Matth. 25. 40.

For this is that which I haue heard some men say, when they haue come from such houses, that they would not haue thought that they had beene in halfe that pouertie, vnlesse they *had seene it with their eyes*. Therefore euen as it is said of the wisdome of *Solomon*, which was so great, as it was, and the fame was iustly spread farre and neere, *So that the Queene of Saba came among others, to make triall of it, which when she had done, and had seene, & heard all things, she was greatly astonyed, and said vnto the King, it* 2. Chron. 10. 5.

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was a true word, which I heard in mine owne land, of thy sayings, and of thy wisdome, howbeit I beleeued not those reports, till I came, & had seene it with my eyes, but loe the one halfe was not tolde, for thou hast more wisdome, and prosperitie, then I haue heard by reporte, &c. Euen so may it be said of the cõdition of our brethrẽ, that though we heare much, yet we shall not know the tenth part of their pouertie, except wee will goe and see it, and therefore cannot bee so moued to pitie them, as the Lord would haue vs.

Therefore whereas we vse to make many idle walkes and vnnecessarie wandrings, we cannot tell whither, vpon the Lords daye, *let vs hereafter goe, and see* the thing which might moue vs to doe that which otherwise wee should forget: to see (I meane) the wants of such as wee may and ought to supply according to our habilitie. And let vs do it so much the rather, because otherwise though we do helpe them, yet we cannot do it so cherefully from our hearts, & with that feeling of their miserie, which the Lord will accept. For euen as *Abraham* (when he would prouoke himselfe to so great an humiliation, as such a chastisement did require) *bee wept in the sight of the dead corpes*, that the beholding of it might moue him the rather: so if we would looke into the necessitie of our brethren, and set it before our eyes, wee should bee more plentifull in well doing, then we are, and bee more readie *to weepe with them that weepe, and to be like minded one towards another.* *Gen. 23. 2. 3.* *Rom. 12. 15, 16.*

And if the Lords day bee a daye of receiuing mercy from God, and shewing it againe to all his creatures, euen to the oxe and to the asse, much more then vnto man, who is most like vnto GOD, and neerest to our selues; and if in all outward things we ought to minister vnto him, then much more in *spirituall and heauenly*: wherein is shewed so much the more mercy, by howe much the soule is more excellent then the bodie: the wants of the one more generall then the other, and more dangerous. We ought especially to do the spirituall works of mercie to mens soules.

dangerous, yet leſſe felt, and leſſe ſought to be ſupplyed. For many that haue great aboũdance of outward things, yet their ſoules are in great miſerie; and their bodies are well fed, but their ſoules are almoſt famiſhed, wanting both knoweledge and comfort, and yet they doe not pitie themſelues. Now then if it bee pitie (as it is) to raiſe vp the aſſe that is fallen vnder his burden, to liſt out the oxe that is fallen into the ditch, then much more to raiſe vp men that are fallen into ſinne, and to pull them out of the mire of deſpaire (in which they ſticke) by the ſweete promiſes of the Goſpell, as it were reaching out vnto them our hands: if to pul a man out of the fire; then much more to pull him out of hell fire: if to feede the hungrie, to cloth the naked; then moſt of all, to feede their ſoules with the liuely knowledge of Gods word, and to couer their nakednes, with the righteouſnes of Chriſt Ieſus by faith: If to make peace betweene men and men; then much more to reconcile them vnto God. Then we muſt needs confeſſe that it is the Lords work, which he requireth of euery one vpon his holy daye, namely, that (beſides the helping of them in their outwarde eſtate) they miniſter vnto them that want of their heauenly riches, as God hath bleſſed them aboue others: euen to teach the ignorant, to admoniſh the vnruly, to bring home them that goe aſtray, to bind vp the broken hearted, to ſtrengthen the feeble, to encourage thẽ that be occupied in well doing, and in one worde ſo to helpe them in the leſſe, that the chiefe and principall bee not neglected, wherein true loue eſpecially doth conſiſt, and wherein the Lord is ſerued of vs moſt of all.

Luk. 13.16. And this is that which is ſpoken of our *Sauiour Chriſt* in the place aboue mentioned, that *hee not onely healed the woman vpon the Sabbath of her bodily diſeaſe, but deliuered her from the chaynes of the diuell, with which ſhe had beene long held.* For it is euident in the Goſpell, that (beſides the infirmitie of her body) there was an extraordi-

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nary worke of Sathan, wherby as she was strangely possessed, so it wrought in her many strong passions, from all which she being deliuered by Christ Iesus, receiued euen in that especialy, the most mercy at his hands. Therefore among al the works of God, we must be perswaded that this is none of the least, *to shewe mercie vnto the distressed soules* of our brethren, for this is the mercy of the most mercifull, euen Christ Iesus himselfe, from whom as we haue receiued many great mercies, so none to this, that he hath redeemed our soules from eternall destruction, and when we were sunke downe into the bottomlesse pit of all misery, hee came thither in vnspeakable loue to fetch vs out, and reconciled vs to his Father, and hath made vs heires of euerlasting life.

And let vs be so much more mindfull of this duetie, by how much the fewest in the worlde doe thinke of it, no not they that otherwise are mindfull to shewe mercy in all outward things. And thus wee see that none can bee exempted from these dueties, for though euery one cannot goe into the houses of the poore, neither is it meete that some should, because of their personages and calling, yet they may make enquirie of them, and send vnto them, and exhort others to do the like, and pray for them: and may with their equals haue such profitable conferences, that they may shewe great mercy to their soules, by drawing them neerer to the kingdome of heauen, and drawing them further off from the pit of hell. And they that be poore, (and therfore it may be imagined they can shew no mercy at all, for they haue not wherewith) must first of all consider: *the poore widowe that gaue but two mytes, how it was accepted*, and that *the Lord accepteth of euery one, not according to his deedes, but according to his good will:* and secondarily, that if they will instruct, admonish, comfort their brethren, and pray for them, they shall shewe the greatest mercy vnto them that may bee, and doe that worke which is most acceptable vnto God, *Mark.* 12.43.

and therefore moſt peculiar to the Sabbath.

So then that we might be perſuaded of the excellency of this duty aboue all others, let vs conſider of that, which the ſpirite of God ſpeaketh of it: *Brethren, if any of you haue erred from the trueth, and ſome man hath conuerted him, let him knowe that he which hath conuerted the ſinner from going out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.* And indeede all our profeſſion is nothing, and the ſhew of religion that we make is vaine, except it bring forth theſe fruites in vs, as the ſame Apoſtle witneſſeth: *Pure religion and vndefiled before God, euen the Father is this, to viſite the fatherleſſe, and widowe in their aduerſitie, and to keepe himſelfe vnſpotted of the world.* Not that there is no religion but this, but that by theſe fruits it ſhall appeare, whether our religion be good or no, and whether we be profitably occupied therein or no, euen when all the publike and priuate exerciſes of the ſame, doe prepare vs to ſhew mercy vnto our brethren, and make vs more fitte thereunto. *Therefore* whereas wee haue ſeene in the former part of this treatiſe, that notwithſtanding the preciſe commandement of reſting, ſuch dueties were permitted, as the preſent neceſſitie of any creature did require: now wee doe further vnderſtand that they be by the commandement of God, neceſſarily laid vpon vs & that they are in the number of thoſe works of God, which that we might wholly doe, we are commanded to reſt from our owne.

Iam. 5.19.

Chap. 1.27.

All ſuperiours ought to be carefull, that their inferiours do keepe holy the day, as well as themſelues.

Now the Lord would not onely haue vs to keepe holy the Sabbath our ſelues, in all the partes of his worſhippe publike and priuate, (which wee haue ſeene heretofore) *but alſo that euery one ſhould in his ſeuerall place and roome, carefully take order, that ſo many as bee committed to his charge, ſhould ſanctifie the daye as well as himſelfe:* which though it be true in all other commandements, (namely that whatſoeuer we are bound to do our ſelues, we muſt bee meanes to further other in doing the ſame, becauſe

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the loue of God, and of our neighbours spreadeth it selfe ouer all the commaundements, and therefore though it be not expressed, it is necessarily vnderstood) yet in this commaundement it is so much the more required, because, besides the analogie and proportion betweene it and the other commandements, doth inforce it, the very words themselues doe bind vs thereunto. For when it is said, *Thou, and thy sonne, & thy daughter, thy manseruant, and thy maide*, though he speaketh by name onely of resting vpon the Sabbath, yet because the ende of that is, that the day might be sanctified; looke howe many reasons we haue seene before, binding the inferiours to rest, and the superiours to prouide that they doe so indeed, so many are there compelling them to sanctifie the day in their own persons, and in so manie as belong vnto them. Therefore when first of all it is generally sayde in the commandement, *Remember the Sabbath daye to keepe it holy*, and afterwards, *The seuenth day is the Sabbath of the Lord thy God*, that is, which must bee dedicated vnto his seruice, and in the end, you must therefore rest, that you might serue him in it as hee requireth; and then nameth the seuerall parties that should rest: his meaning is to declare vnto them the right ende of their resting, and so speaking by name to the gouernours, saying, (*Thou, and thy sonne, and thy daughter, thy manseruant and thy maid, the stranger that is within thy gates*) to shewe vnto them that it is not sufficient for them to looke that they vnder their gouernement should rest, vnlesse they sanctifie the day of rest also, which they must be so much carefull of, by how much the sanctification of the day is greater thē the ceasing to worke vpon it, as the end whereunto this is but referred: and therefore if it bee a sinne in them at any time, not to haue a sufficient regard vnto them that they do not worke, then it must needs be a greater sinne, if that through their negligence they do not sanctifie and keepe holy the day of rest.

They ought not to leaue it to their diſcretion, as a thing indifferent, but compell them thereunto.

So that here the Lord God doth require, that in al places there ſhould be ſuch good lawes and orders publikely in the Common-wealth, and priuatly in mens houſes eſtabliſhed, and diligently executed, as whereby not only the rulers, but alſo all in ſubiection ſhould be compelled to ſanctifie the Lords day, and that they ſhould bee ſure that they doe it indeede. And as he muſt not leaue it indifferent to them, to chooſe whether they will work or reſt, and ſo thinke it ſufficient that they doe not lay any work vpon them, ſo it is not enough that they hinder them not from ſeruing God vpon that day, vnleſſe they procure all the meanes vnto them, whereby God might bee worſhipped of them, and ſee that they worſhip God in them as well as themſelues. Therefore the Maſters of families muſt prouide as much as lyeth in them, that the word be publikely preached where they dwell, not for themſelues alone, but for their children and ſeruants ſake, that they might keepe holie the day together with them; and they muſt not onely come themſelues to the place of common prayer and diuine ſeruice, but bring theſe alſo with them, and ſo ſpend the reſt of the day in all priuat godly exerciſes themſelues, and cauſe others to doe ſo alſo.

And here leaſt this might ſeeme too heauie vnto vs, and that it might not bee grieuous to take ſo great a charge vpon vs, wee muſt remember, that as wee haue great help by our inferiours in many things, ſo the Lord would haue vs to helpe them in the chiefe and principal, and as he hath made them our ſeruants, ſo wee ſhould make them his ſeruants, and when they haue ſerued vs ſixe daies, wee might cauſe them to ſerue him vpon the ſeuenth: and as the Lord hath preferred vs aboue them with their ſeruice, ſo he would hũble vs with this charge and care ouer them, or rather exalt vs, in that hee would haue vs to be as it were, the ouerſeers of his worke, & not onely ſerue him our ſelues, but alſo ſee his ſeruice done

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by others committed to our charge: which if wee doe not, wherein shal the Christian gouernours of houſholds differ from the Infidels and Heathen, and what greater thing ſhall we doe for our ſeruants then they? Nay, what ſhall we doe more for them then for the bruit beaſts and cattell that worke vnder vs, to whom wee giue reſt and eaſe from labour vpon the Sabbath, if we cauſe them not *to ſanctifie the day of reſt*, in which they ſhall differ from all other, not onely beaſts but men?

And this is the meaning of that lawe which *Moſes* gaue to the Iſraelites, *commanding them to write the word of God vpon the poſts of their houſes, and vpon their gates*, whereby all vnder gouernment were taught what ſhould be required of them ſo long as they liued in thoſe houſes, namely, to ſerue God: and all gouernours were taught what eſpecially to looke after in all them that went in and out of their gates, and liued vnder the roofe of their houſes, euen to ſerue the Lord in all parts of his worſhip, for which end he hath giuen them ſuch authoritie ouer them. According to which Commandement the worthie Captaine of Gods people *Iehoſhua*, made this proteſtation before all the Elders of Iſrael a little before his death, exhorting them to doe the like: *I and mine houſe will ſerue the Lord*. Promiſing not onely for himſelfe, but for all his, which though it was hard to doe, yet becauſe he knew how many meanes the Lord had giuen him to bring it to paſſe, which alſo God would bleſſe (as all godly exhortations, admonitions, and chaſtiſements, whereby if they did not profit, he had authoritie to thruſt them out of his houſe, and to rid himſelfe of them) all which he was purpoſed to put in practiſe: therefore he was bolde thus to ſpeake of himſelfe, thereby ſhewing what all men ſhould propound to themſelues, and may attaine vnto. The like whereof *Dauid* ſpeaketh of himſelfe in that worthie Pſalme 101. which is left as a paterne for all Chriſtian gouernours to rule by, wherein he

Deut. 11.20.

So haue the ſeruants of God done in time paſt in their ſeuerall families.

Ioſh. 24.15.

ſheweth how he would rule not onely himſelfe, but his houſhold, nay the whole kingdome, *by hauing an eye to thē that were good, to reward thē, and to thē that were bad, to puniſh them*, that ſo not only himſelfe, but all his might ſerue the Lord. After the ſame manner in the time of the captiuitie, when the noble Queene *Heſter* willed all the diſperſed Iewes to keepe holie three dayes together in faſting and prayer, that ſo they might intreate the Lord, for that finall deſtruction, and vtter raſing of them out, which *Haman* the curſed Amalekite and ſworne enemy of Gods people had determined to bring vpon them ſpeedilie, that it (I ſay) might be preuented in time, ſhe ſayd, *that ſhe and her maydes would doe the like*, Heſt. 4. 16. Whereby no doubt ſhe inſinuated vnto them, that in euery houſhold, her meaning was, that it ſhould bee thorowly kept on all ſides, not onely the rulers and ſome fewe, but all others euen vnto the maidſeruants.

Now this is that which we haue ſeene heretofore, that the Sabbath and the day of faſt are both of one nature, and it is that which the word doth ſufficiently beare witneſſe vnto: therefore if this hath been the practiſe of the Church vpon that day to faſt, not onely of the chiefe alone, but with their families: then muſt wee needes bee perſwaded, that vpon the Lords day, we ought our ſelues and our houſholds to ſerue the Lord, and to ſay with *Ioſhua, I and mine houſe will ſerue the Lord*: and with *Heſter, I and my ſeruants will doe the like*. And how could that haue been verified of the religious Captaine *Cornelius*; which is written of him, *that he was a deuout man, and one that feared God with all his houſhold*? vnleſſe he had not onely frequented the common aſſemblies vpon the Sabbath dayes, but had alſo acquainted his ſeruants therewith. Therefore as the Lord himſelfe ſpeaketh of *Abraham*, who is the father of all beleeuers, *I know that he will command his ſonnes, and his houſhold after him, that they keepe the way of the Lord, to doe righteouſnes and iudgement*,

Acts. 10. 2.

Gen. 18. 19.

ment, that the Lord may bring vpon Abraham that he hath spoken vnto him. So it must bee practised of all them that will be children of this faithfull *Abraham*, and enioy the same promises that he and his posteritie did, euen that they cause their children and their seruants to keepe holie the Sabbath, wherein consisteth the true worship of the Lord, that so they might walke in that way which hath the promises of this life and the life to come. So then by all this it may most euidently appeare, both by the words of the commandement, and by the practise of the best men in the old and new Testament, that this duetie is layd vpon all housholders, diligently to ouersee the wayes of their familie, that they serue God, as in all other dueties, so especially in sanctifying the Sabbath, as they will answere to the contrarie at their perill to him that hath put them in authoritie, and as they will giue an account for their soules, which otherwise might perish through their default.

But in our time it is for the most part wholly neglected.

Which though it bee so seuerely inioyned in all men, and vnder so great a paine layd vpon them, yet it is so generally neglected of the greatest part, that we may rather complaine of it iustly with griefe, then haue any hope of the speedie reforming of it. For besides that a great many haue no care to sanctifie the day themselues, and therefore cannot with any conscience require it of their seruants and children, but either set them to worke or to play, and to do any thing vpon that day, sauing that which they should, and doe encourage them thereunto by their owne ill example and words: there be others also, who though they seeme to haue some care to keepe holie the day themselues (and haue indeede) yet either through ignorance or negligence, do not once looke to their household, whether they come to Church or no, and sit there attentiuely, and continue there with profit to the ending, not how they spend the rest of the day: but being demaunded where their seruants were, how

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chance they came not to Church, &c. they anſwere ſecurely (and as they thinke ſufficiently) as though it were a thing meerely impertinēt vnto them, that they cannot tell, they do not hinder them from the Church, they may come if they will, and they are of age to looke to themſelues, and they are paſt boyes now, and I cannot tell what.

But they muſt conſider beſides that which hath been alreadie ſpoken concerning this matter, that they do too fooliſhly and groſly imagine to ſtoppe (as it were) the mouth of the Lord with that ſimple anſwere in his buſines, which they will not receiue at their ſeruants hands in their owne. For in the ſixe dayes, when their ſeruants are in their owne buſines, they will not let them come and goe at their owne pleaſure, and content themſelues with a bare imagination, that they be at their workes, but will be ſure of it, and therfore ſet them to it, looke vpon them in the doing of it, & call them to an account for it, which if it bee well done in themſelues, becauſe they knowe otherwiſe they will be negligent, how muſt it not needes then bee a great vnthankfulnes in them vnto God, that vpon his day (which is but one among ſeuen) his ſeruice ſhould be ſo ſlenderly looked vnto, that there is no ſuch diligence vſed towards their ſeruants, that they might performe it? And how muſt it not needes be a great iniurie to their ſeruants (who are naturally, & for the moſt part more negligent and careleſſe in Gods ſeruice, by reaſon of their corruption, then they can be in the ſeruice of men) to bee depriued of that benefit of their gouernours (which is the chiefeſt, and for which cauſe eſpecially they are committed to their gouernment) namely, to be furthered by thē in the ſeruice of God? but vſe them more like beaſts then men, euen that they might be ſeruiceable vnto them, and then care not whether they ſerue God or the diuell. We know that ſeruants looke to be preferred by their maſters (and ſo there is good rea-

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son when they haue serued them faithfully) but what kinde of rewarde is this, that when they haue bestowed some earthly benefit vpon them (by hauing no care to make them serue the Lord and sanctifie his Sabbaths) doe in the ende not onely make them lose the euerlasting reward, but preserue them to eternall destruction?

Moreouer, there are a companie of idle seruing men, who being brought vp idly all the sixe dayes, and in the hauing nothing at all to doe, and are neuer almost looked after vpon the seuenth day, are as idle, and as little regarded, as vpon the other: and as they neuer almost doe any good dayes worke to their masters, (for they haue nothing to doe) so much lesse doe they spend any Sabbath in the Lords seruice, but they especially are left to goe and come at their will. Others that haue any office of great charge and attendance (as the Cookes and Butlers, & such like in great houses) seldome or neuer come to the Church, and that but by peeces, either when halfe is done, or els they are readie to depart before halfe bee ended, and so both hinder the Lord from that seruice, which he should haue by them, and them from that blessing which they should inherit this way, and both cause the name of God to be ill spoken of, and pul vpon themselues and them that curse which belongeth to the continual polluting of the Sabbath. And how can they looke that that seruice, and that meate and drinke should doe them good, which is thus prepared, and bought (as it were) with the continuall daunger of the soules of their seruants, besides the dishonour of the name of God?

Especially in great households, where there are many seruants.

When *Dauid* had inconsideratly *desired to drinke of the water of Bethleem, three mightie men brake into the hoste of the Philistines and drew water, and brought it to him, but he would not drinke thereof, but powred it for an offring to the Lord, and sayd: O Lord be it farre from me that I should doe thus: is not this the blond of the men that went in ieopardie of their liues?* How much lesse then ought 2. Sam. 23. 15. 16

men to eate and drinke that, for which their seruants doe venture the liues of their soules? And besides, if we doe iustly finde fault with them, who doe neuer or seldome preach to the people committed to their charge, and so cause their soules to starue and dye eternally: how can they be blameles, who seldome or neuer bring their seruants to the preaching of the word? And must they not needes be culpable of the same iudgement before God, seeing it is all one with the seruants, whether they liue in the places where the word of God is not preached at all, or if it be, yet they come not vnto it?

Obiection. But where as men are readie to obiect, that in a great familie many must needs be absent: I grant it to be true in some part, that is, at some time, and vpon some occasion; but so ordinarily and so continually (as they themselues in their owne consciences are priuie of, who make this obiection) I know no necessitie that can excuse that.

Answer. Nay, I am sure that the Lord hath layd no such calling vpon any man, that should keepe him in a continuall breach of the Sabbath: and therefore both master and seruant may suspect that he is in such a calling, as is not agreeable to Gods word, or that he vseth it not aright, when it maketh him, if not wholly, yet for the most part, to neglect the seruice of God vpon the Sabbath day. And I know (where there is a great care to serue & please God by prayer) the Lord will giue to them such wisedome, that they shalbe able to redeeme if not the whole, yet at least a great parte of the daye; which otherwise will be mispent, namely, by letting passe many needlesse things, preparing so much before as conueniently may be, rising so much the more early in the morning, and by the interchangeable helpe of other seruants: especiallie when they will for these causes bee contented with so much the lesse, though not in quantitie (for the reliefe of others) yet lesse exquisite and curious dressing, which especially taketh vp the time: and so I am sure, and they

that

that will trie it in the feare of God, and in a care to serue him, and in a loue to the soules of their brethren, shall find it to be true by experience, that many might keepe holy the Sabbath, which do not now at all: others might keepe it more then they doe. Which if yet it be thought vnpossible, (because we goe not about to practise it) let vs but obserue that which we shall see done in the house, when the seruant is very desirous to goe to a faire, and the maister is as willing to let him goe, you would wonder to see how things shall be dispatcht vp sodainely, and in good order, they shall be absent many houres, and yet not greatly missed, if any thing be otherwise then is vsuall, it is borne with, because it is a day of making prouisios for themselues, and that day is not euery day. So then if the maisters were perswaded of the Lords day, as they ought to be, euen that it is the time of making prouision for the soule, and were as carefull for the soules of their seruants, as they are for their bodies, and did esteeme it more for their worship and credite, that their seruantes were religious, then that they were costly and well set out in apparell, they would be better contented to spare them during the time of that market, where they may buy without money all the graces of Gods spirite, and the riches of the kingdome of heauen: whereby they should not onely saue their owne soules, but bee made more fit to doe dueties to their maisters of conscience.

The gouernours of families should take order that they and their whole household might come to church together.

Therfore (to make an end of this matter) it is the duty of al household gouernors, to cause the whole family to be in a readines to attend vpon them to and fro the Church, and that it bee not left at euery mans discretion to come when hee will, but that *they should goe together*. And indeed this hath beene the orderly comming of Gods people in times past to the place of his worship, that they haue not come scattered and alone, but many together and by companies, whereof the Prophet speaketh: *When I remembred these things, I poured out my very heart, be-* Psalm. 42. 4.

cause I had gone with the multitude, and led them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast. In which place the man of God complaining, that he was banished from the holy assemblies, sayth, that his griefe was increased by remembring his former estate, when he vsed to goe with a great many to the Temple, euen as to a feast: whereby hee declareth what was the manner of their going; euen as men go to a market, or to a feast, not onely with ioye, but also by *companies*, and so many of one house as goe, will goe together: so they did not onely goe to the house of God cheerefully, but *many of them together*, euen as to the market & feast of their soules. By which practise of theirs, as the doings of many are condemned, so it appeareth that the men of our time are led by another spirite then they were, and are otherwise perswaded of the worship and place they goe vnto: For all the people, nay the seuerall housholds come not together, but scattered, and one dropping after another in a confused manner: First comes the man, then a quarter of an houre after his wife, and after her, I cannot tell how long, especially the maidseruants, who must needes bee as long after her, as the menseruants are after him: Whereby it commeth to passe that either halfe the seruice of God is done before all be met, or else if the minister tarrie till there be a sufficient congregation, the first commers may bee wearie, and sometimes cold with tarrying, before the other shall bee warme in their seates.

Nowe if it bee demaunded of the maisters, why they alone make such hast, and leaue all the rest behind them, and they answer, truely because the time is come wherin vsually publike prayer beginneth: can they bee perswaded that it is time for themselues to come (as it is indeed) and yet no time for the rest to come with him? Hath he no longer time to tarrie, and haue they time to tarry so long after him? as though there were one lawe for him,

and

and another for them: or rather that the same law of the Sabbath, which mooueth him of conscience to doe that which he doth, did not as forcibly bind them all as himselfe, nay did not binde him to looke to them, that they should keepe holy the day as well as himselfe: which if he grant to be true, and yet is not able to bring it to passe (where the Lord hath giuen him so great authoritie for his owne sake) partly through the frowardnes of his wife, and partly through the of obstinacy of the rest in the familie, his case is to be pitied, and he is rather to bee gouerned, then to gouerne, and he might doe well *to set vp one of them in his stead*, seeing hee doth suffer himselfe wilfully so be abused, and is contented to be ouer ruled by them in the chiefest thing. 1. Cor. 6.4.

Therefore that he might bring this matter happily to passe, as he must goe before them by his owne example, and be ready betimes, euen first of all, so he must earnestly call vpon them for this duetie, and exhort them vnto it, and the slower that they are, and the more they drawe backe, the more forward must he be, and by his practise and words draw them forwards also. For this is that readines which *Dauid* obserued in the people of his time: *I reioyced when they sayd vnto me, we will goe into the house of the Lord: or let vs goe into the house of the Lorde:* (for they are words of exhorting and encouraging one another thereunto.) Euen as the Prophet *Esay* also foretelleth, that this shall bee the zeale of Gods people in the time of the Gospell, that they shall goe together to serue God, and therefore call vpon one another for the same purpose, saying, *It shall be in the last daies, that the mountaine of the house of the Lord shall bee prepared in the top of the mountaines, & shall be exalted aboue the hils, & all nations shall flow vnto it, & many people shall go and say, Come, and let vs goe vp to the mountaine of the Lorde, to the house of the God of Iacob.* Psalm. 122.1. Esay 2.2.3.

And truely this want of zeale in vs to Gods worship,

and loue to the saluation of our brethren, (bewraying it selfe in the neglect of this duetie to call vpon one another) is the cause of this slownes. For the man he going first out of the doores, sayth to his wife, make hast, and come as soone as you can: shee comming at her leasure giues the same charge to her seruants, dispatch, and tarry not long behind; but here is no saying, *Come let vs go, let vs goe together*, and if it be once sayd it is not pursued, that it might be performed. In going to a market, and to a feast, what earnest calling vpon will there bee of one another, and it would seeme strange to beholde the household goe deuided, and it were a thing that would much bee marked, and euery one that knewe vs, and whither we were going, it should be the first question they would aske vs: How chanceth this that you come alone? where is your husband, your wife, or your children? why come you not together? So no doubt the dispersed and broken comming of households to the Church, is a thing greatly obserued of the Lorde God, and of his Angels *which are present at their assemblies*, and it is that which grieueth the rest of the Church, and as soone as they see one come in alone, they are ready with griefe, to aske where are the rest? what meaneth this partie to come alone?

1. Cor. 11. 10.

Therefore let all gouernours bee perswaded that it is their bounden duetie thus to looke to their families, and to be sure that they sanctifie the day as well as themselues, and therefore that they not onely thus bring them to the publike ministerie, but also looke vnto them, that they spend the rest of the day in all holy exercises, so much as may be: examining them in that which they haue heard, and causing them to conferre about it themselues, and to appoint some to reade the scripture vnto them, and al of them to sing Psalmes, and generally whatsoeuer you haue seene before, you ought to doe your selues, to call vpon them for the same, and to take such order, that you be sure they doe it. And let them be sorie that they haue

neglected

neglected this dutie so long heretofore, and therby haue chatged so many sinnes of their housholld vpon themselues: and nowe at the last in Gods holy feare let them begin to put this in practise, least they doe further prouoke the most patient Lord to their endlesse destruction. And though it be a thing so rare in the world as it is, and men altogether so vnacquainted with it as they bee, nay so lothsome and tedious to flesh and bloud, that they are affraide once to begin with it: yet let the bare commandement of God preuaile more with vs to take in hande, and to continue in it, then that all that can bee saide or thought against it, should way with vs, either to keepe vs from it at the first, or afterwardes cause vs to giue it ouer.

And that all men might doe it so much the rather, let them bee assured that the want of this especially is the cause of so many wicked and rebellious children, vntrustie and disobedient seruants, nay vnfaithfull and vnkind wiues euery where, cue for that their husbands, their fathers, and their maisters do not call vpon them to serue God, and see them sanctifie the Sabbath. It is a common and iust complaint in all places, in the mouth of euerie man, that seruants and children will not bee ruled, that they cannot tell where to find a good seruant, they know not whom to trust, but they see not the greatest cause of it to bee in themselues, and so goe not about to remedy it: for whiles they labour not to make their children the sonnes and daughters of God by adoption, and to bring their seruants within the housholld of God, that they might be his seruants by grace, and to make their wiues the chast spouses of Iesus Christ, and so all of them to serue him, the Lord iustly punisheth them, that they are disobedient vnto them. For how can they doe duties vnto men, if they haue not learned to doe duties vnto God, and so of conscience for Gods sake to doe dueties vnto men? nay must not the Lord needes punish them with

The want of this care in housholds is the cause of much wickednes, rebellion, and disorder in their families.

disobe-

disobedience against themselues, that by their owne experience they might know how grieuous the neglect of his seruice is vnto himself, when he iustly measureth out vnto them with the same measure, that they haue mette vnto him before?

Obiection. And whereas men are readie to imagine, and I know it is that which many do obiect against this, that to deale so straitelie with their household, were the next way to ridde themselues of all good seruants, and that then they might soone be master and man themselues. They must

Answer. againe on the contrarie vnderstand, that it is a great wickednes in them, once to thinke that the Lord should require that of them, which would necessarilie driue them to such inconueniences: nay rather they must bee assuredlie perswaded, that *godlines hath the promises of this life, as well as of the life to come. & if we first seeke the kingdome of God and his righteousnes in our selues and others, that all needefull things should be cast vnto vs:* Euen as it is said of *Abraham, I know that he will commaund his sonnes and his household after him, that they keepe the waye of the Lord to doe righteousnes and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.* So that thus to doe is the very high way not to keep vs from, but to bring vs vnto the performance of al the promises, if we giue credit vnto him; who, as he only maketh them in the beginning of mere mercie, so must onely accomplish thē in the end, by his constant veritie and truth. I confesse in deede, if he be an ill seruant, this is the readiest way to bee rid of him, whose roome is better thē his cōpanie: For he thinketh himself to be in a prison, nay in hel al the while, but in the end he shall perceiue, that he is gone from the way to heauen vnto hell, if the Lord bee not more mercifull vnto him: and why should we be loath to depart from the seruice of them, that haue no care to serue God? Or can we looke that they should do any faithful seruice vnto vs, that are so vnfaithfull in the seruice of God?

1.Tim.4.8.

Matth.6.33.

Gen.18.19.

But

But as concerning the rest, if any bee religious, this is the best meane to retaine them, if they bee but indifferent, this may winne them, if they bee falling away, this may recouer them: for what shall wee thinke of all the godly fathers in times past? That when they vowed diligently to looke to their households, that they should serue God with them, and did constantly performe it, that then they had no seruants at al? Was so great a man as *Iehoshua* without seruants, when he promised before so many witnesses, that he and his house would serue the Lord? Was *Dauid* left alone and constrained to doe all himselfe, when as being a mightie King, he bound himself vnto it by that song which he made for the same purpose, wherein he sayth: *Mine eyes shall be vnto the faithfull of the land, that they may dwel with me, he that walketh in a perfect way, he shall serue me: there shall no deceitfull person dwell in mine house, he that telleth lyes shall not remaine in my sight?* Had not *Abraham* a great household, when he was able of the sudden to carrie foorth with him *of them that were borne and brought vp in his house three hundred and eighteene men in armour, to rescue his brother Lot?* of whom notwithstanding it is sayd, *that he would teach his household the way of the Lord:* as it appeareth he did indeede, when by his onely perswasion at the word of God, *all the males were contented to be circumcised*, and to receiue that sacrament vnknowne before, and painfull, and also ignominious to the flesh, if they had looked onely to the outward signe. And must not that worthie Captaine of an hundred Italian souldiers needs haue a greater familie, then many of these that cauill at this doctrine, of whom the spirit of trueth reporteth, *that he feared God and all his houshold?*

To haue such good orders in our houses, is not the next way to driue away our seruants from vs.

Psal. 101.6.7.

Gen. 14.14.

Chap. 18.19.

Chap. 17.23.

Acts. 10.2.

What shall we thinke of all these men? Shall we ignorantly presume to the further deceiuing of our selues, & hardning of vs in this sinne, that the times were then better, good seruants were more plentifull? Or must we not

Obiection.

Answer.

needes confeſſe, as the trueth is indeede, that theſe men vſed more meanes to make their ſeruants the ſeruants of God, then men doe now adayes, and that ſo the bleſſing of God was greater vpon them? And is it not ſet downe in writing for our learning, to ſhew vs what is that which we might looke for at Gods hands, if wee would walke in the ſame way that they did, ſeeing there is no reſpect of perſons, times or places with him? But this much concerning this matter may be ſufficient, in which I haue been vnwillingly carried further then I was purpoſed at the firſt (though now I do not repent me of it) becauſe the waightines of the matter is ſuch, that I doe not what might haue been well ſpared and with ſilence paſſed ouer.

Princes ought to make lawes for the ſanctifying of the Sabbath, and all inferiour Magiſtrates ſee the ſame diligently put in execution.

Now that all houſeholds might be thus prepared vnto, and furthered in the true ſanctifying of the Sabbath, it behoueth all Kings, Princes and Rulers, that profeſſe the true religion, to inact ſuch lawes, and to ſee them diligently executed, whereby the honour of God in hallowing theſe dayes might bee maintained. And looke how ſtraightly euery houſeholder is bound to keepe all his familie in the obedience of this Commandement, ſo ſeuerely will it be required at their hands, if al their people and ſubiects throughout the whole land, or any of them doe faile in it, through any default of theirs. And the Lord will require it of them ſo much the more ſeuerely, by how much they haue more power to bring euery thing to paſſe within their dominion, then a priuat man hath in his houſehold, and the offence that is publike is greater, then that which is priuat. And that this is their very duetie indeede, appeareth firſt by the words of the Commaundement, where he ſpeaketh generally of them that *be within the gates*, namely, either of the houſe or of the citie, which becauſe it is the furtheſt part of thoſe places, therefore by them (as vnder one kinde) hee comprehendeth all the parts of any their iuriſdiction, e-

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uen the furtheſt: and though it bee ſpoken by name but of one part of this commandement, and that of the leaſt, (which is to reſt from labour) yet it muſt needes be vnderſtoode of the other parte, which is the greateſt, and whereunto the other is but referred, as it hath been oftentimes alreadie ſayd in this treatiſe. For if to abſtaine from worke be a thing of ſuch moment before the Lord vpon his Sabbath and day of reſt, that he will haue gouernours reſtraine their ſubiects from it, then to ſanctifie his holie day, and to beſtowe it vpon his ſeruice, muſt needes much more bee a thing of that importance with him, that he would haue all rulers compell their ſubiects vnto it. Therfore looke how many reaſons and examples haue been before alleadged, to proue that they ought to ſtay men from working vpon that day, ſo many are there to induce them, to inioyne all to keepe holie the day, for which end eſpecially they command the reſt, and without which, it is meerely ciuill and not religious.

And for this cauſe did the Lord command his people Iſrael, *to write his lawe vpon the pillars in the borders of their land*, both that the people might bee kept in the knowledge and obedience of it, and that the Magiſtrates might euery where ſee the execution of it, and knowe that it is their duetie to ſee it practiſed in all parts of their dominion, euen to the very borders of them. And if the Magiſtrate be truely called (as he is indeede) *the keeper of the tables of Gods law*, that is, one ſet vp in his roome, furniſhed with his authoritie and power, to that end, that he might ſee the whole law of God, euen the firſt and ſecond table, and euery Commandement in them, put in execution; then it muſt needes appertaine vnto him to prouide, that the Sabbath bee hallowed, wherein conſiſteth the obſeruation of all the other Commandements in the firſt table. A practiſe whereof we haue in the daies of *Ioaſh* King of Iudah, in the very firſt entrance of his raigne, whom when *Ieboiadah* the hye Prieſt, had by the

Deut.27.3.

Eccleſiaſt. hiſt. Cent.1 lib.2. cap 4.

2. *King.* 11.17. conſent of the Rulers annoynted King, *he made a couenant betweene the Lord and the King and the people, that they ſhould be the Lords people, likewiſe betweene the King and the people.* Where we ſee there was a plaine law eſtabliſhed by the conſent of the chief Rulers, in the Church and Common-wealth, both for the aboliſhing of al idolatrie, and planting of true religion, that ſo the King and the people might be Gods people (the execution whereof is ſet down in the ſequent of that chapter, and the next immediatly following) and alſo for the loyall ſubiection of the people vnto their new King, and of his defence ouer them, that ſo they might bee his liege people, and he their ſoueraigne Lord and King.

And indeed this is the chiefeſt end of al gouernment, that men might not profeſſe what religion they liſt, and ſerue God after what manner it pleaſeth them beſt, but that the parts of Gods true worſhip might be ſet vp euery where, and all men compelled to ſtoope vnto it, and make profeſſion of it at leaſtwiſe in the outward diſcipline of the Church, that ſo thereby we might liue more peaceably our ſelues, and doe more dueties vnto men. Euen as the Apoſtle writeth vnto *Timothie* in his former Epiſtle, willing him, and ſo in him all Miniſters, to *make*

1. *Tim.* 2.1.2. *ſupplications, prayers, interceſſions, and giuing of thankes, for Kings, and for al that are in authoritie, that we by them might leade a quiet and peaceable life in all godlineſſe and honeſtie.* In which words, as he ſheweth the people what they may looke for at the hands of their rulers, thereby to moue them the rather to pray for them; ſo he ſheweth the rulers what they ſhould procure vnto the people, namely, that they might liue in the profeſſion of Gods true religion, & honeſt dealing one with another, maintaining the common peace for theſe ends both at home and abroad.

Euſeb. de Vita Conſt. lib. 4. cap. 18. & 19. And this is that good report which *Euſebius* giueth of *Conſtantine* the Emperour, *that he made lawes compel-*

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ling all men to the publike ſeruice of God vpon the Lords day, exempting no man there from, *no not the ſouldiers in warre* (ſo farre forth as they might) *who preſcribed to them for that purpoſe formes of prayer*, and commanded them to be occupied in other parts of Gods worſhip. Therefore it ought to bee prouided, that the preaching of the word be euery where eſtabliſhed: for in that eſpecially the ſanctifying of the Sabbath conſiſteth, as being the greateſt part of Gods worke, and which muſt direct the people in all other parts of his holie ſeruice, and without the which the day cannot be hallowed in the leaſt meaſure of that which the Lord requireth of vs, and all other parts of true religion, ought ſo in all places to bee ordained, that none might haue iuſt cauſe to complaine, that for want of meanes, though they reſt vpon the Sabbath from their worldly buſines, yet they cannot ſanctifie it, as they are commanded. Which if it be true, then much leſſe ought there to be any toleration for the Maſſe in a Chriſtian Common-wealth, or any bearing with ſuch kinde of Idolatrie: For beſide the plaine Commaundement of God concerning this matter, ſo many times repeated in the word, to deſtroy all remnants of them, and cleane to put out the monument of thē as abominable (which ought to bee a light and a direction vnto vs) wee haue the examples alſo of many godly kings in the moſt flouriſhing Common-wealth of Iudah, going before vs, and as it were leading vs by the hand thereunto, *Hezekiah tooke away the hye places, and brake the Images, and cut downe the groues, and brake in peeces the braſen Serpent that Moſes had made, becauſe the people did burne incenſe to it*. But that is moſt worthie of remembrance, which the Holy ghoſt ſpeaketh concerning King *Aſa*, *that he tooke away the Sodomites out of the land, and put away all the Idols that his father had made, and he put downe Maachah his mother from her eſtate, becauſe ſhe had made an Idoll in a groue, and he deſtroyed her Idols, and burnt*

2. *King*. 18. 4.

1. *King*. 15. 12.

thē by the brook Kidron: for which he is highly cōmēded, euen for that he would not giue libertie to any, no not to his mother, to dishonour the name of God by a false shorship, and to draw others thereunto by her example.

Last of all, wee haue a most excellent paterne to followe both in abolishing al superstition, and planting the true religion in that rare and thrise renowned king *Iosiah* of happie memorie, as it is at large described in the second booke of the Kings. Whereunto I may adioyne the iudgement of *P. Martyr* concerning this matter, who sayth: *Magistratus non potest non damnari, &c. The Magistrate must needes bee condemned, who maintaineth Idolatrie, seeing hee hath the sword to punish sinne.* And a little after he alleadgeth S. *Augustine* vpon these words of the Psalme (*Be wise now ye Kings, &c.*) *They are admonished* (sayth he) *in that they are Kings, to vse the sworde committed vnto them of God, for the defence of the Christian faith, and for the repressing of the wicked:* Igitur principibus minime licet, vt impuros cultus concedant, &c. *Therefore it is not lawfull for Princes to grant immunitie vnto any false worship, yea it doth especially concerne them seuerely to compell all vnto the true doctrine, and such rites of the Church as are agreeable vnto the word.* In which zeale her most excellent Maiestie hath not been behind these worthie paternes of goodnes before named, when as besides the vtter abolishing of all idolatrie in one day (to the great perill of her estate and life) by cutting off the head and taile of it at once: she hath since of the like princely goodnesse sundrie times prouided by statute against all such, *as should in secret corners presume to sing Masse, or to be present at it.*

2. *King.* 23.

P. Martyr in Iud. cap. 1.

Psal. 2. 10.

But the aboue named examples are so much the more diligently of vs to bee considered, because in them wee haue not only lawes made for the sanctifying of the Sabbath, but the execution of them, for that which was done then, was done by law: and though it be a great mercie

mercy of God, to liue where good lawes bee, yet it is greater, where they bee well practiſed: in ſo much that though there be neuer ſo many good lawes made for the inlarging of the Goſpell in any kingdome, it is to no great purpoſe, except they be well looked vnto. Therefore as wee haue ſeene that true religion by law ought to be eſtabliſhed, ſo that it might by all men bee publikely obſerued, all magiſtrates muſt haue an eſpeciall care of that. Of the want of which I am perſwaded there is more cauſe to complaine, then of the former: For though there bee many things wanting to the perfection of the Church, becauſe of our ſinnes, yet all things are not practiſed which the law requireth for the helping of it forward thither, neither are all things done which might be by lawe, for the true ſanctifiyng of the Sabbath euerie where: whether we reſpect thoſe things that might procure a learned miniſterie in time, or compell them to preach oftener that can doe it, or make the people come to it more diligently, and profite by it more effectuallie then they doe, which whiles it be more carefully laboured after, what hope can there be that they ſhould be any more committed vnto vs, when we are ſo vnfaithfull in this that we haue? For as they prepoſterouſly labour to reforme the Church, that haue no care to reforme themſelues, and vndiſcreetly complaining of ſome diſorders there, doe not practiſe better orders in their houſes vpon themſelues and theirs, do hinder it and keep them backe: ſo they that labour for more meanes to ſanctifie the Sabbath, and are careleſſe in practiſing thoſe that they haue, doe ſtay ſuch good bleſſings as God might otherwiſe beſtow vpon his Church this way.

Therefore we may conclude that all gouernors in the common wealth muſt in their ſeuerall places endeuour by all meanes that GOD hath giuen them, that all the ſubiects of the land doe ordinarily ſanctifie the Sabbath as well as themſelues: and that it be not vnhallowed of them

The great good that redoundes to the common wealth therby.

them, either for want of good lawes in that behalfe, or the due execuring of them, which that they might the rather doe, besides the precise commandement of God, binding them thereunto, and the examples of godly rulers in times past, perswading them likewise that they may in their godly wisedomes consider, that then are they most like to bee true subiects vnto them, when they do first giue themselues in true subiection vnto the Lord, and then are they most readie to withdrawe their obedience from their superiours, when they haue withdrawen their hearts from God before by a false religion: *He that will honor the king, must feare God:* And as our Sauiour Christ teacheth, *The second commaundement is like the first:* that is, the obedience of the second table floweth out of the obedience to the first, in so much that they are most like of conscience to serue their prince, that of conscience doe serue God, and none so readie to rebell againt them (if oportunitie doe serue) as those that haue rebelled, and hardened their hearts against Gods worde before. For proofe of which if wee will but take a short view of all the treacheries and treasons intended against her maiesties most royall person, since the beginning of her most happy raigne, (whom God of his goodnes preserue vnto the full course of nature, or rather beyond it) we shall finde that they haue beene in those, who were either of a false religion (and therefore being enemies to God, must needs be enemies to his annoynted) or else of no religion at all, & so made no difference of persons, but onely sought themselues. And besides that all tumults and commotions for the most part haue beene first broached in those quarters of the land, where for want of the preaching of the word, they were ignorant of their duties both to God and their Prince: and on the contrarie, that in those places of her dominion, her highnes hath alwaies found the people most truelie and true hearted, where the word hath been most syncerely preached, and

Prou.24.21.
Math.22.39.

in

in a godly life most purely receiued.

And it must needs be so: for besides that all dueties to our superiours done of conscience, spring of this, that we are perswaded by Gods word, that they are set ouer vs by God in his roome, and therefore for his sake and conscience to him, wee *doe giue tribute, to whome tribute belongeth; custome, to whom custome; feare, to whom feare; honour, to whom honour:* And where is this wanting (which must needes bee where the worde is seldome or neuer taught) there euery misliking will mooue to withdrawe duetie: besides this I say which is much, the Lorde promiseth *to honour them, that honour him, and threatneth to dishonour them, that dishonour him:* and therefore when they honour him in their subiectes, by causing them to serue him, and keepe his Sabbath, hee will honour them with their obedience: so when they dishonour him in their people, by suffering them to neglect his seruice, and pollute his Sabbaths, then he dishonoreth them by their stubornnes and rebellion.

Rom. 13.7.

1. Sam. 3.

Thus we haue hitherto seene, that it is the duetie of all rulers, high and low, in the common wealth, and in priuate houses, to cause them that are vnder their gouernement, not onely to rest vpon the Sabbath, but also and especially to bestowe the day of rest in Gods seruice; and that they must not bee indifferent in this, and leaue it to mens choyce, but be sure that it be done of them indeed, seeing God hath giuen them such authoritie ouer them to that ende, and therefore will require it at their handes. And this is the second and last part of this commaundement, teaching vs the true manner of keeping holy the day, in all the publike meanes of Gods worship, and priuate exercises of religion, which euery one of vs ought so to walke in, that thereby we might be the fitter to do all other dueties, especially to shew mercy vnto our brethren, as at all other times, so most of all vpon this very daye.

A conclusion with an application of all to our selues and others.

But if we consider how our selues and others haue practised all these parts of Gods seruice, publikely & priuatly, & what fruite hath come thereon, we shal find that either wee haue for the most part neglected them, or vsed them to no purpose, and so haue not attained vnto the principall end of the Sabbath, which is that whereby we might bee fashioned vnto the image of God, and begin that Sabbath here, that shall bee for euer continued in heauen. And here when I looke to the common course of men on this day, I may iustly complaine with the learned man master *Musculus*, *Non Christo, sed nostris delitijs feriamur: Men rest not to serue the Lord Iesus Christ, but their owne delights, in so much that there is no time more prophanely, and corruptly spent then the Lords day, which in name and shewe is dedicated to religon: but men by their deeds openly shewe without all controulment, that they doe consecrate them to the pleasures of the flesh, euen to Bacchus and Venus.* So that as *Augustine* saide, *Howe much better were it for men to plow vpon the Sabbath daie, then to dance?* so we may say of these men, *Howe much better were it for them* (I meane lesse euill) *to bee occupied about some worldly busines, then about these things, wherein they serue not Christ but Sathan?* And yet I am affraide that herein many are fallen into that superstition of the Iewes, which that graue father, & singularly wel deseruing of al the Church of God, Master *Beza* speaketh of, *When it is counted such a great sinne to open a shop windowe,* Non item si lusum, si potatum, si scortatum fuerit, *But not so great if a man vpon this day giue himselfe to gaming, to swilling, and to playing the harlot.* Yea as another learned diuine sayth, *Hodie eò res deuenit: In our time things are so come to passe, that amongst Christians they may be accounted very good men, who breake the Sabbath by their handie labor, when they most doe prophane it with horrible wickednes, neither at any time doe they more offend in pride, and disdaine, in drunkennes, ryot, & lust, then vpon that day which should*

Muscul. in precept. 4.

August. in Psal. 91.

Beza in Cantic. Solō. Homil. 30.

Gualt. in Act. 13. Homil. 88.

be

be wholly consecrated vnto God, and to the meditation of his workes, and of our eternall rest. And seeing these thinges are done openly and commonly (sayth hee) doe we yet marvaile what is the cause of the calamities of our time?

And Master *Bucer* complaineth yet a great deale more, *Iam nihil ferè scelerum est: Now there is almost no wickednes, which is not especially committed vpon the Lords holy day, there is open playing, drinking, filthy dauncing, harlotting, fighting, and quarrelling, and I would to God greater things then these were not committed.* I will not say as he sayth: *Et nusquam ferè licentiùs, quam in ipsis principum, & Episcoporum aulis:* For I hope better things of them, and such as accompanie saluation, but in too many places of towne and countrie. So that I may say of them as father *Chrysostome* doth, *Thou hast receiued the Sabbath day of God to clense thy soule from sinne, and thou vpon that day dost most of all commit sinne.* Whereupon it comes to passe that all the weeke following, they are so much the more wicked, by how much that which was appointed for their good, they haue turned into sin vnto themselues; so that as the Gospell, which in it selfe is the sauour of life vnto life, by mens abuse is turned into the sauour of death: and the bread of the Lords table, which is the food of life, is turned into poyson, when men doe not rightly therein discerne of the Lords body, and so by eating it, and drinking the Lords cuppe, *they procure his iudgement against themselues:* so this day of the Lords resurrection, which is therefore the day of life vnto vs, is by their wickednes made vnto them the day of euerlasting death: Euen as Master *Calvin* sayth, *When the Sunday is spent, not onely in games and pastimes full of vanitie, but in things which are altogether contrary vnto God, that men thinke they haue not celebrated the Sunday, except GOD therein be by many and sundrie waies offended, when men I say vnhallow in such sort this holy day, which God hath instituted to leade vs vnto himselfe, is it any marualle if wee*

Bucer in Psal. 92.

Chrysost. de. Lazar. concio. pri.

1. Cor. 11. 29.

Calvin vpon Deut. 5. ser. 34.

become brutish, and beastlie in our doings all the rest of the weeke? But to reserue all such prophane beasts vnto the iudgement of God, whose holy daye of rest, as they doe despise, so vnlesse they repent and amend, GOD *hath sworne long agoe, that they shall neuer enter into his heauenly rest.* There are others of whom in the same place he speaketh, *Who glut themselues by ryotting, and are shut vp in their houses, because they dare not shew a manifest contempt of their duetie in the open streetes, so that the Sunday is to them a retreat, to withdraw themselues from the congregation of God, whereby one may see what affection they haue to all Christianitie and the seruice of God, when by this, which was giuen vs for an aide and helpe to drawe neerer vnto God, they take occasion to withdraw themselues the further from him. For (as he sayth a little before) if we imploy the Sunday to make good cheere, to sport our selues, to goe to games and pastimes, shall God in this bee honoured? Is not this a mockery? Is not this an vnhallowing of his name?*

Heb. 3. 18.

Caluin ibid.

But let vs that be Christians be of another minde, and *let vs* (as Saint *Augustine* sayth) *shewe our selues Christians by keeping holy the Lords day:* vnto whom (so manie as feare God) let me say, as they did at the Councell of Paris: *Salubriter admonemus, We do admonish all the faithfull for the saluation & good of their soules, that they would giue due honour and reuerence vnto the Lords day, because the dishonour of it is both contrarie vnto Christian religion, and doth without all doubt bring destruction to the soules of all that continue it.* And there is great reason of it: For seeing that daye is appointed for all the partes of Gods worship, *He that despiseth the Sabbath, makes no great account of the true religion,* as master *Bullinger* very wisely noteth: and therefore the Sabbath is many times put for the practise of all religion, and the Prophets when they complaine of the decay of all religion, say *that the Sabbaths are polluted,* as hee also obserueth in the same place: according to which rule if wee will iudge of the

August. ad Casul. epist. 86.

Concil. Pariſ. lib. 3. cap. 5.

Bulling. in Ier. concio. 65.

religion

religiō of men, we ſhall find that amongſt a great many it is very little, or none at all, becauſe they haue not that due care of the Sabbath that they ſhould.

And thus ſaith Maſter *Caluin*, *that the Prophet Ieremie in many places, rebuking the Iewes for breaking of the Sabbath, ſpeakes vnto them as if they had in generall broken the whole law, and not without cauſe: for he which ſetteth at naught the Sabbath daye, hath caſt vnder foote all Gods ſeruice, as much as is in him, and if the Sabbath daye be not obſerued, all the reſt ſhall be worth nothing.* Now beſides, ſeeing the end of all is, that the fruit of Gods worſhip might appeare in our godly conuerſation to the glorie of his name, and our eternall ſaluation, euen as it was ordayned of God, at the firſt to keepe *Adam* in his integritie, if we by the grace of God eſcape all theſe horrible prophanations of this daye, and haue attained vnto ſome tolerable care of keeping holy the day, then let vs ſee what we are bettered thereby, and what is the fruite of our profeſſion thereon. For then may wee haue comfort, that we vſe it aright, when there proceeds that good of it thereby, for which God ordained it, and which wee ſee it bringeth forth in many others. *Caluin Epist. Deut. 5. ser. 34.*

And therefore I may ſay with Maſter *Bucer*, if we do truely and religiouſly ſerue God vpon the Lords day aboue all others: *Declarent hoc mores: Let our manners ſhewe it; let the holineſſe of our life teſtifie it, let our workes proue it, for who will beleeue that hee hath beene preſent at the aſſemblies of the Church, and hath heard the worde of God, with a ſyncere heart, and a true faith, who beſtowes the reſt not onely of that day, (as he ſayth) but of his life, not onely more vainely, but more wickedly?* Let vs therefore in the feare of God; and as wee haue a care of our owne ſoules, repent vs earneſtly of that, that is paſt, and praye vnto him, that in all time to come, we might make more conſcience of obſeruing the Lords day in all the parts of his worſhip publikely and priuately, and that wee may *Bucer in Mat. 12. 11.*

bring forth the fruite of them all more plentifully, all the daies both of the weeke following, and of our whole life, to the glory and praise of his holy name, the vnspeakable comfort and endlesse saluation of our owne soules, the good example of his Church, the stopping of the mouthes of the wicked, and the leauing of them without excuse, and that in and by our onely Lorde, redeemer, and mediatour Iesus Christ, through the operation of his holy spirit, to which blessed Trinitie in vnitie, for his grace vpon me in finishing this work, and for all other his mercies bee ascribed as most due, all honour, glorie, and praise, both now & for euermore. **Amen.**

FINIS.

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